

Recovering the Large-heartedness of God  
or  
Seven Considerations:

One man's Appeal to re-think the prevailing view of Limited Atonement in Reformed and Calvinistic Circles,  
especially in light of the New Covenant.

**I. From Context Extrapolated to Context Revealed - The Problem of the Order of the Decrees.**

**II. From the Either/Or to the Both/And - Asking loaded Questions.**

**III. From an Old Covenant mistake to a New Covenant corrective - A misinterpreted type & shadow  
posits a skewed fulfillment: Duality was ALWAYS there.**

**IV. From Mankind to the Remnant, and from the Remnant to Mankind - God began with a RACE, and  
promised the Redeemer to the RACE.**

**V. From One Dimension in God's Will to Two Dimensions in God's Will - Making room for the tension  
between the Decretive and the Preceptive (or hidden & revealed).**

**VI. From God's reconciling us, to our being reconciled to Him - Two parts of the Whole.**

**VII. Limited Quotes, Bibliography and Suggested Reading.**

**Prolegomena: 3 Things.**

*a. Atonement: How do we define it?*

- **atonement:** The work Christ did in his life and death to earn our salvation. (27)  
Grudem, W. A. (1994). *Systematic theology : An introduction to biblical doctrine* (1236). Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; Zondervan Pub. House.
- New Dictionary of Biblical Theology: Pg. 388 "Atonement may be defined as God's work on sinners' behalf to reconcile them to himself. It is the divine activity that confronts and resolves the problem of human sin so that people may enjoy full fellowship with God both now and in the age to come."

pg. 391: "There is no single definitive NT explanation of the atonement. Jesus is presented as having paid the penalty for sin (Rom. 3:25-26; 6:23; Gal. 3:13). He died in place of sinners so that they might become God's righteousness (2 Cor. 5:21). He redeemed sinners through his blood (Eph. 1:7). He paid the price for sinners to go free (1 Cor. 6:20; Gal. 5:1). He won the victory over death and sin, sharing with believers the victory (1 Cor. 15:55-57) that he paraded in spectacular fashion by his cross (Col. 2:15). He put an end to the hostility between warring human factions, most notably Jews and Gentiles (Eph. 2:14-18), with implications for all other ethnic divisions. His example of patient suffering according to God's will and the demands of his kingdom is a precedent for his people to follow (1 Peter 2:21-23). Peter's statement captures well the means and importance of Jesus' ministry of atonement: "He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed" (1 Pet. 2:24)

- **RAF:** Atonement in essence is making reparations for sin, so that just wrath due to the sin is averted either temporarily or permanently.

Reparation might be made by virtue of: Suffering endured; Monetary payment, Death, Sacrifice, Restitution; Restitution w/additional payment - or some other arrangement.

It always includes acknowledgment of the wrong, and repentance.

This is arrived at by a survey of the various connections with atonement and its uses especially in the Old Testament. For example:

- Ex. 30:15 / Atonement is connected to the 1/2 shekel census tax. "<sup>15</sup> The rich shall not give more, and the poor shall not give less, than the half shekel, when you give the LORD's offering to make atonement for your lives. "
- Ex. 32:30 / Moses attempts to "make atonement" for the sins of Israel - apparently through intercessory prayer for we have no record of any sacrifice being included. "<sup>30</sup> The next day Moses said to the people, "You have sinned a great sin. And now I will go up to the LORD; perhaps I can make atonement for your sin."
- Lev. 14:21-32 / Cleansing a leper who was too poor for regular lamb sacrifices - here the atonement process included a grain offering and not just blood. "<sup>31</sup> one for a sin offering and the other for a burnt offering, along with a grain offering. And the priest shall make atonement before the LORD for him who is being cleansed."
- Lev. 14:53 / In cleansing a house that had been "leprous" "<sup>53</sup> And he shall let the live bird go out of the city into the open country. So he shall make atonement for the house, and it shall be clean."
- Numb. 16:46 / Responding to Korah's rebellion, Aaron's censer is employed in atonement and not sacrifice. "<sup>46</sup> And Moses said to Aaron, "Take your censer, and put fire on it from off the altar and lay incense on it and carry it quickly to the congregation and make atonement for them, for wrath has gone out from the LORD; the plague has begun."
- Numb. 25:13 / Phinehas executed Zimri and Cozbi when the Israelites fell into immorality at Baal of Peor. "<sup>12</sup> Therefore say, 'Behold, I give to him my covenant of peace, <sup>13</sup> and it shall be to him and to his descendants after him the covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the people of Israel.' "

These, coupled with the Day of atonement and the individual atonement sacrifices of men and other passages must be considered together in formulating a complete doctrine of atonement - which is both the foreshadowing of, and the background against which, we come understand Christ's actual atonement at Calvary.

### **b. Limited Atonement: How do we DEFINE it?**

If you mean:

1. Christ only died to redeem men and not angels (or aliens?) We agree.
2. Christ died only to save those who will believe. We agree.
3. Christ died to save His elect. We agree.

4. Not all will be saved. We agree.
5. Christ died for the sole purpose of saving His elect - or - Christ died to save ONLY the elect.

We disagree.

Quote on not being a "universalist": Edmund Calamy: Debating redemption in the Westminster Assembly:

(February 1600 - October 29, 1666), known as "the elder" was an [English Presbyterian](#) church leader. Of [Huguenot](#) descent, he was born in Walbrook, [London](#), and educated at [Pembroke College, Cambridge](#), where his opposition to the [Arminianism](#) excluded him from a fellowship.)

"I am far from universal redemption in the Arminian sense, but I hold with our divines in the Synod of Dort that Christ did pay a price for all, [with] absolute intention for the elect, [with] conditional intention for the reprobate in case they do believe; that all men should be *salvabiles, non obstante lapsu Adami*;<sup>\*</sup> that Jesus Christ did not only die sufficiently for all, but God did intend, in giving of Christ, and Christ in giving himself did intend, to put all men in a state of salvation in case they do obey.' ... 'This universality of redemption does neither intrude upon either doctrine of special election or special grace' (*Minutes*, p. 152). \* [Savable, in spite of or notwithstanding Adam's Fall]

c. What is the Gospel?

**Piper:** The gospel is the good news that the everlasting and ever-increasing joy of the never-boring, ever-satisfying Christ is ours freely and eternally by faith in the sin-forgiving death and hope-giving resurrection of Jesus Christ.

[http://www.desiringgod.org/ResourceLibrary/TasteAndSee/ByDate/2002/1204\\_What\\_is\\_the\\_Christian\\_Gospel/](http://www.desiringgod.org/ResourceLibrary/TasteAndSee/ByDate/2002/1204_What_is_the_Christian_Gospel/)

**Ryle:** To every unconverted soul without exception we ought to say, "God loves you, and Christ has died for you." To everyone we ought to say, "Awake, — repent, — believe, — come to Christ, — be converted, — turn, — call upon God, — strive to enter in, — come, for all things are ready."

**Thomas Chalmers:** "If Christ died only for the elect, and not for all," ministers "are puzzled to understand how they should proceed with the calls and invitations of the gospel."<sup>39</sup> And he preached that way: "We tell you of God's beseeching voice. We assure you, in His name, that he wants you not to die. We bid you venture for pardon on the atonement made by Him who died for all."<sup>40</sup> "Christ did not so die for all as that all do actually receive the gift of salvation; but He so died for all, as that all to whom He is preached have the real and honest offer of Salvation. He is not yours in possession till you have laid hold of Him by faith. But he is your in offer. He is as much yours as anything of which you can say — I have it for the taking. You, one and all of you, my brethren, have salvation for the taking; and it is because you do not choose to take it if it do not indeed belong to you."<sup>41</sup>

d. Many other considerations than what I have here.

## I. From A Context Extrapolated to A Context Revealed - The Problem of using the Order of the Decrees in formulating doctrine.

### a. The Order of Decrees as an An inherent feature of and thus inherited construct from Covenant Theology.

- We dare not argue from nor build upon un-revealed constructs.

### b. Deuteronomy 29:29 (ESV)

29 “The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

### c. Why Calvin seems ambiguous: While affirming the particular, he never eliminates but also affirms the general.

QUOTES: See Curt Daniel's History and Theology of Calvinism and the Calvin and Calvinism web site. The number of quotes is really quite staggering. Please note - I am arguing for a both/and dynamic, which I believe is on fact Calvin's stand as well, and why the debate still rages over whether he held to one side or the other. I believe he held them both in their proper Biblical tension.

*“As the whole matter of our salvation must not be sought any where else than in Christ, so we must see whence Christ came to us, and why he was offered to be our Savior. Both points are distinctly stated to us: namely, that faith in Christ brings life to all, and that Christ brought life, because the Heavenly Father loves the human race, and wishes that they should not perish.* From Calvin's Commentary on John 3:16 (Emphasis mine).

*That, then, is how our Lord Jesus bore the sins and iniquities of many. But in fact, this word “many” is often as good as equivalent to “all”. And indeed, our Lord Jesus was offered to all the world. For it is not speaking of three or four when it says: ‘For God so loved the world, that he spared not His only Son.’ But yet we must notice that the Evangelist adds in this passage: “That whosoever believes in Him shall not perish but obtain eternal life.” Our Lord Jesus suffered for all, and there is neither great nor small who is not inexcusable today, for we can obtain salvation through him. Unbelievers who turn away from Him and who deprive themselves of him by their malice are today doubly culpable. For how will they excuse their ingratitude in not receiving the blessing in which they could share by faith?* John Calvin, Sermons on Isaiah's Prophecy of the Death and Passion of Christ, 52:12, p., 140-1. (Emphasis mine)

*“On the other hand, when Luke speaks of the priests, he is speaking of the responsibility of those who public office. Principally, they are ordained to bear God's word. So when some falsehood appears or Satan's wicked disseminations proliferate, it is their duty to be vigilant, confront the situation, and do everything in their power to protect poor people from being poisoned by false teachings and to keep the souls redeemed by the precious blood of our Lord Jesus Christ from perishing, from entering into eternal death.* John Calvin, Sermons on Acts 1-7, Sermon 9, Acts 4:1-4, p., 112. (Emphasis mine)

*And that speaks not only to those who are charged with the responsibility of teaching God's word, but to everyone in general. For on this point the Holy Spirit, who must be our guide, is not disparaging the right way to teach. If we wish to serve our Master, that is the way we must go about it. We must make every effort to draw everybody to the knowledge of the gospel. For when we see people going to hell who have been created in the image of God and redeemed by the blood of our Lord Jesus Christ, that must indeed stir us to do our duty and instruct them and treat them with all gentleness and kindness as we try to bear fruit this way. But still Stephen had a special reason. He. was speaking to the Jews, who professed to be God's people. ‘That then has to do with the ‘brothers’ Stephen was talking about at the outset. ‘That is the relationship we now have with the papists, although they differ from us. ‘They confess that Jesus Christ is the Redeemer of the world and then destroy his power while still retaining some sign of the gospel. They confess that Jesus Christ is the Son of God and that what the Evangelists wrote about him must be adhered to as God's truth, even*

though they do not believe it. So if we have that in common with the papists, there is some appearance of brotherhood. "John Calvin, Sermons on Acts 1-7, Sermon 41, Acts 7:51, pp., 587-588. (All emphases mine)

On Isaiah 53:12 Calvin writes: "First, He offered the sacrifice of his body, and shed His blood, that he might endure the punishment which was due us; and secondly, in order that the atonement might take effect, he performed the office of an advocate, and interceded for all who embraced this sacrifice by faith."

On John 14:16 Calvin notes: "Christ's proper work was to appease the wrath of God by atoning for the sins of the world, to redeem men from death and to procure righteousness and life. That of the Spirit is to make us partakers not only of Christ Himself, but of all His blessings."

"This ought also to be no less attended to by us in the present day; for, in order that the redemption of Christ may be effectual and useful to us, we must renounce our former life, though derived from the teaching and practice of our fathers. " Calv. Comm. on 1 Peter 1:18. (Emphasis mine) Note Calvin's assertion that the redemption needs to become effectual, and is not so automatically.

"Though Christ may be denied in various ways, yet Peter, as I think, refers here to what is expressed by Jude, that is, when the grace of God is turned into lasciviousness; for Christ redeemed us, that he might have a people separated from all the pollutions of the world, and devoted to holiness ,and innocence. They, then, who throw off the bridle, and give themselves up to all kinds of licentiousness, are not unjustly said to deny Christ by whom they have been redeemed. Calvin, 2 Peter 2:1.

"The only Lord God," or, God who alone is Lord. Some old copies have, "Christ, who alone is God and Lord." And, indeed, in the Second Epistle of Peter, Christ alone is mentioned, and there he is called Lord. But He means that Christ is denied, when they who had been redeemed by his blood, become again the vassals of the Devil, and thus render void as far as they can that incomparable price. Calvin, Jude 4.

d. In every Scripture affirming Christ would die for His own, the word ONLY never appears. Our "need" to insert it forces us to nuance passages away from the "objective" statements clearly made.

It is an argument from silence, but a pregnant silence indeed. My opponents will argue that exclusivity is implicit in the verses that "appear" to have a more general or objective reference to the atonement, but that is dependent upon a pre-existing interpretive grid in my estimation - asking the question "does this verse HAVE to be interpreted in a general sense?" The exegesis of these passages (such as John 3:16) if taken most naturally, do (in my estimation) simply state the atonement in general or objective terms and are most often interpreted that way by the average reader. Hermeneutically, the most natural sense ought to be the assumed sense unless there is clear reason either from the immediate or greater context to reshape it.

## II. From the Either/Or Dichotomy to the Both/And - Asking loaded Questions.

- a. Is God three or is He one? Yes.
- b. Is the Word of God fully inspired or the product of human authorship? Yes.
- c. Was Jesus fully God or fully human? Yes.
- d. Is God sovereign or is man morally responsible for his actions? Yes.
- e. Did Christ die for His elect, or for all mankind? Yes.

## III. From an Old Covenant mistake to a New Covenant corrective - Misinterpreted types & shadows

## posit a skewed fulfillment: Duality was ALWAYS there.

*a. Fun with hermeneutics* - Pictures and Propositional truth: There must be congruence. - John Flavel on the OT as our book of illustrations?

Our understanding of atonement MUST be shaped by the pictures given in the OT Scriptures, now illuminated by the fulfillment of Christ.

*b. Day of Atonement:* The whole is not contained here. This was so that men could bring their individual sacrifices for sin and be received. Leviticus 16 comprehensively describes the activities of the Day of Atonement each year.

- a. 1-6 / The Priest makes "atonement" (a bull for a sin offering and a ram for a burnt offering) for himself and his family. See: Heb. 7:27.
- b. 7-10 / Two goats are brought and lots are cast to designate one as a sin offering to be slain, and the other to have the sins of the people confessed over (or upon) and to be let loose to picture carrying the sins away.
- c. 11-14 / The Priest takes the blood of the bull slain for him and his family - and with a censer of incense with coals from the altar, sprinkles the blood of the bull in front of the mercy seat.
- d. 15-20 / Then killing the one goat, the Priest takes the goat's blood (for the people) and sprinkles that blood over and in front of the Mercy Seat: "<sup>16</sup> Thus he shall make atonement **for** the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins. And so he shall do for the tent of meeting, which dwells with them in the midst of their uncleannesses." (Emphasis mine) NOTE: This is FOR the Holy Place, BECAUSE of the People's sins, not FOR the People's sins per se. That gets handled separately.
- e. 20-22 / The Priest then confesses the sins of the people while resting his weight on the head of the other goat, which is then led off into the wilderness - signifying expiation.

But this is not all there is to "atonement".

This is in my estimation, the clearest unpacking of "propitiation" - God satisfied for the greater group, so that men may approach God without fear of death (Leviticus 16:2 (ESV) <sup>2</sup> and the LORD said to Moses, "Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat.).

May this be the picture behind 2 Cor. 5:16-21? God reconciled to the world, that all may come.

*c. Individual Responsibility:* This above completed, now men are able to bring their individual sin offerings throughout the year and it is the basis upon which they have the promise they will be received.

Each still needed to deal with God regarding his own sins. He could not simply rely on the Day of Atonement as the whole of his relationship with God. Ownership and confession of along with sacrifice for his sins was still required as exemplified in the rest of the Levitical code regarding the bringing of sacrifices and offerings for what? For sin! Why for sin if atonement had been made? Because it has two halves. God's propitiation and man's entering into it by faith - bring too - the blood of the Lamb:

Romans 3:21-26 (ESV)

1. <sup>21</sup> But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

2. <sup>22</sup> the righteousness of God through faith in Jesus Christ for all who believe.

3. For there is no distinction: <sup>23</sup> for all have sinned and fall short of the glory of God,

4. <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus,

5. <sup>25</sup> whom God put forward as a propitiation by his blood, to be received by faith.

a. A propitiaton by His blood

b. Put forward - extended to or offered to us

c. To be received by faith - if it is not received, it is not salvifically effective.

6. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.

7. <sup>26</sup> It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

My understanding simply is that upon Christ's death, the Father in effect said: "I am satisfied with **this** death, **this** blood, **this** sacrifice. All who come to me by means of **this same Lamb**, I will freely and lovingly accept. I am satisfied with Him as a substitute for any and all who will come in His name. I will not accept them alone, nor with any other substitute. With Him alone am I satisfied."

This seems to me to be the model most compatible with Calvin and many other of the Calvinistic and Reformed men who understood atonement not as a simple - "Jesus died, the elect are saved" construct. God was truly propitiated at Calvary in regard to the sins of mankind, making that way that any and every man who comes by faith in Christ's sacrifice in his place, will be received without question. He died that all men might come and have forgives - no limitation in the atoning work itself being an impediment, and thus applicable to all on the condition of faith.

All of this says nothing about the special work of grace needed to work faith in the heart nor the absolute or conditional intents of God in regard to its application for the cleansing of the individual. This is about the atonement objectively.

#### **IV. From Mankind to the Remnant, and from the Remnant to Mankind - God began with a RACE, and promised the Redeemer to the RACE.**

**a. History of Redemption: From RACE to REMNANT to RACE (in the preaching of the Gospel)**

The Bible as revelation is written such, that an uninitiated reader would come away with the following things as

controlling concepts:

1. God created the world and everything in it.
2. Mankind as a race, was created in the image of God.
3. In love, God gave man every benefit, and a warning not to eat that which God had put off limits, or man would die.
4. Man was tempted by the serpent, and disobeyed God's command.
5. Man hid in his shame.
6. Instead of man dying (in terms of final and absolute judgment) right away, God showed mercy. He sought man out, covered his nakedness and promised to send the "Seed" of the woman who would bruise the serpent's head - the tempter behind the Fall. The race was spared.
7. Man lost his access to the Tree of Life, and suffers the effects of this loss in physical corruption. All human misery is linked to this fall.
8. Man very quickly descended into envy, hatred and murder.
9. While man continued to digress, in love God continued to sustain him.
10. God repeatedly intervened in the affairs of mankind to prevent its total demise, displaying special grace to certain individuals, thus preserving the race while also letting it suffer the first pains of His just wrath.
11. Out of the mass of fallen men, God chose one man - Abraham - and in making a covenant with him (a promise confirmed by signs) set Abraham and his offspring apart to be the means of preserving the witness, worship and Word of the true God among men. Through this arrangement (Abraham was told), all of the nations of the earth would eventually be blessed.
12. For the most part, the rest of mankind outside of this new nation were given up to their sin, though through this nation (Israel) the testimony of God, His purposes and His Word were preserved and could be sought.
13. Irrespective of their repeated rebellion and sinfulness, in grace, God preserved the nation which came from Abraham, and the promised "seed" eventually did come through them in the person of Jesus Christ.
14. This Jesus who was fully both God and man, was rejected as the "seed" by the vast majority of the nation (Israel) God had preserved all along.
15. This Jesus announced that God loved not only the Jews, but the whole world. So much so that He (Jesus) had been sent so that whosoever - without qualification - would believe in Him, would be spared from the final wrath of God still due on their sin, and instead gain eternal life with Himself.
16. Dying on the Cross at Calvary, and experiencing God's wrath which is justly due to fallen mankind, Jesus arose from the dead on the third day, and commissioned those who believed in Him to make the good news of His death, burial and resurrection known to every living creature.
17. Those who believed God's willingness to receive them if they believed, and demonstrated that belief in obeying His commands, would be saved. Those not believing would remain under God's wrath and would finally be condemned.
18. His disciples engaged in telling this good news immediately, but still needed to be shown that this news was in fact to be made known to all men - not just the nation of Israel.

19. With supernatural signs attesting to it, this message began to be taken everywhere, and preached freely to everyone. "To him all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name." (Acts 10:43)

20. God has demonstrated His love in sending His Son, so that if I believe - I can be saved too.

1. The first pictures of atonement in Gen. 3. These initial observations of Man's Fall and the Promise of the Redeemer ought to be crucial to our understanding of how atonement themes are to be understood. Sadly, they are nearly completely ignored. As a quick digest, I would note the following things from a reading of Genesis 3:

Let me also preface this with several needed contextual comments initiated by Bunyan in his work on Reprobation (Cited at length in your handout). These are things needed to inform our overall interpretation of what comes after.

NOTE: All are created upright in Adam / Elect & non-Elect.

NOTE: All are created in the image of God / Elect & non-Elect.

NOTE: All are created for His glory / Elect & non-Elect.

NOTE: All fall together in Adam / Elect & non-Elect.

Now - Observe in the narrative:

- a. The NEED for atonement is created by human sin. Man wanting to BE God.
- b. Atonement is INSTINCTIVELY perceived as need by fallen man on some level. Hence the creation of all human religion, and man's attempt to cover himself.
- c. Atonement was first humanly ATTEMPTED apart from God by fabricating cover. It was not received by God as sufficient.
- d. Atonement is seen as humanly UNACHIEVABLE.
- e. God's act of atonement first addresses NAKEDNESS (the need for cover).
- f. God's act of atonement secondly addresses their FEAR of God (due to guilt).
- g. Atonement is God initiated.
- h. Atonement is humanly resisted.
- i. The second human attempt at atonement was BLAMESHIFTING.
- j. Atonement was for the human race ONLY - no angelic provision.
- k. Atonement was for BOTH sexes. The woman was not subsumed by the man as in the Mosaic covenant.
- l. Atonement was for "unintentional" sins or sins of ignorance - Eve was deceived.
- m. Atonement was for "intentional" sins - Adam was not deceived. Note that under the Mosaic code, a sacrifice had to be brought for such sins, but that the person also had to die.
- n. Atonement was for COLLECTIVE sin - The RACE was covered.
- o. Atonement was for INDIVIDUAL sin - EACH were covered.
- p. Atonement was SUBSTITUTIONARY.
- q. Atonement required a substitutionary DEATH.
- r. Atonement FORESTALLED immediate FINAL judgment.
- s. The promise of the Seed who was to come to bruise the Serpent's head is made to all mankind

in Adam & Eve.

**b.** Bunyan and the error of our thinking in reprobation. Men are not damned because they are non-elect, but because they are fallen.

**c.** Election is unto salvation because we are fallen. Considered apart from the Fall - it is STILL unto adoption.

#### **V. From One Dimension in God's Will to Two Dimensions in God's Will - Making room for the tension between the Decretive and the Preceptive (or hidden & revealed).**

*a. Deut. 29:29*

*b. God's Law states His intent:* Thou shalt not kill. Men still kill. Otherwise - we have no genuine category for disobedience.

*c. 1. The proclamation of the Gospel to "every creature". (See Bunayn quotes on pages 31-32*

2. The declaration that God commands all men everywhere to repent - Acts 17.
3. The fact that men are held accountable for rejecting the Gospel.
4. Statements of intent (Commands ARE declarations of intent):

Acts 17 - Repentance and Providence / Acts 17:26-31 (ESV)

<sup>26</sup> And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, <sup>27</sup> **that they should seek God**, in the hope that they might feel their way toward him and find him. Yet he is actually not far from each one of us, <sup>28</sup> for “ ‘In him we live and move and have our being’; as even some of your own poets have said, “ ‘For we are indeed his offspring.’ ”

<sup>29</sup> Being then God’s offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. <sup>30</sup> The times of ignorance God overlooked, but now **he commands all people everywhere to repent**, <sup>31</sup> because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.”

Luke 7:30 (ESV) <sup>30</sup> but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)

Romans 2:1-5 (ESV) Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. <sup>2</sup> We know that the judgment of God rightly falls on those who practice such things. <sup>3</sup> Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? <sup>4</sup> **Or do you presume on the riches of his kindness and forbearance and**

**patience, not knowing that God's kindness is meant to lead you to repentance?**<sup>5</sup> But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

**JEROME ZANCHIUS:** (Quoted by Davenant on p. 339) "That it is not false that Christ died for all men as it regards his conditional will, that is, if they are willing to become partakers of his death through faith. For the death of Christ is set before all in the Gospel, and no one is excluded from it, but he who excludes himself."

***d. Multiple intentions in the atonement.***

1. Destroy the works of the Devil / 1 John 3:8 (ESV) The reason the Son of God appeared was to destroy the works of the devil.
2. To rule / John 18:37 (ESV) <sup>37</sup> Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world —to bear witness to the truth. Everyone who is of the truth listens to my voice."
3. To save those given to Him by the Father / John 17.
4. To save the world / John 3:17 (ESV) <sup>17</sup> For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

**DAVENANT:** p. 396 / A Dissertation on the Death of Christ: "I acknowledge that the infallible salvation of the elect is, in subserviency to the glory of God, a certain special and most excellent end, for the obtaining of which the death of Christ was destined; but I deny that it was the only or sole end. For God sent His Son into the world, and willed that he should die, not only that he might effectually save the elect, but also that remission of sins and eternal life might be brought to and also conferred upon mankind generally in the Gospel, is they should believe."

- Bruce Ware's "multiple intentions".

"God's intentions in the death of Christ are complex, not simple; multiple, not single:

1. Christ died for the purpose of securing the sure and certain salvation of his own, his elect.
2. Christ died for the purpose of paying the penalty for the sin of all people, making it possible for all who believe to be saved.
3. Christ died for the purpose of securing the bone fide offer of salvation to all people everywhere.
4. Christ died for the purpose of providing an additional basis for condemnation for those who hear and reject the gospel that has been genuinely offered to them.
5. Christ died for the purpose of reconciling all things to the Father."

- Dabney's "multiple intentions"

Nature of Christ's Sacrifice by R. L. Dabney

There is no safer clue for the student through this perplexed subject, than to take this proposition; which, to every Calvinist, is nearly as indisputable as a truism; Christ's design in His vicarious work was to effectuate exactly what it does effectuate, and all that it effectuates, in its subsequent proclamation. This is but saying that Christ's purpose is unchangeable and omnipotent. Now, what does it actually effectuate? 'We know only in part;' but so much is certain:

1. The purchase of the full and assured redemption of all the elect, or of all believers.
2. A reprieve of doom for every sinner of Adam's race who does not die at his birth. (For these we believe it has purchased heaven). And this reprieve gains for all, many substantial, though temporal benefits, such as unbelievers, of all men, will be the last to account no benefits. Among these are postponement of death and perdition, secular well-being, and the bounties of life.
3. A manifestation of God's mercy to many of the non-elect, to all those, namely, who live under the Gospel, in sincere offers of a salvation on terms of faith. And a sincere offer is a real and not a delusive benefaction; because it is only the recipient's contumacy which disappoints it.
4. A justly enhanced condemnation of those who reject the Gospel, and thereby a clearer display of God's righteousness and reasonableness in condemning, to all the worlds.
5. A disclosure of the infinite tenderness and glory of God's compassion, with purity, truth and justice, to all rational creatures.

***e. Prophet, Priest and King***

**1. Prophet:** Light of the world / Yet all do not see. John 1:6-9 (ESV) <sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> He came as a witness, to bear witness about the light, that all might believe through him. <sup>8</sup> **He was not the light, but came to bear witness about the light.** <sup>9</sup> **The true light, which enlightens everyone, was coming into the world.**

John 3:16-19 (ESV) <sup>16</sup> 'For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. <sup>17</sup> For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. <sup>18</sup> Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. <sup>19</sup> **And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil.**

**2. King:** Ruler of the world / Yet all do not obey (Luke 19:11-27 - parable of receiving the Kingdom)

Luke 19:11-27 (ESV) <sup>11</sup> As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately. <sup>12</sup> He said therefore, "A nobleman went into a far country to receive for himself a kingdom and then return. <sup>13</sup> Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.' <sup>14</sup> But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' <sup>15</sup> When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business. <sup>16</sup> The first came before him, saying, 'Lord, your mina has made ten minas more.' <sup>17</sup> And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.' <sup>18</sup> And the second came, saying, 'Lord, your mina has made five minas.' <sup>19</sup> And he said to him, 'And you are to be over five cities.' <sup>20</sup> Then another came, saying, 'Lord, here is

your mina, which I kept laid away in a handkerchief; <sup>21</sup> for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.' <sup>22</sup> He said to him, 'I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow? <sup>23</sup> Why then did you not put my money in the bank, and at my coming I might have collected it with interest?' <sup>24</sup> And he said to those who stood by, 'Take the mina from him, and give it to the one who has the ten minas.' <sup>25</sup> And they said to him, 'Lord, he has ten minas!' <sup>26</sup> 'I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. <sup>27</sup> But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.' "

1 Corinthians 15:25 (ESV) <sup>25</sup> For he must reign until he has put all his enemies under his feet.

**3. Priest:** Atoning for all / Yet all are not saved - The remain in unbelief demonstrated in their not offering worship in Christ.

## **VI. From God's reconciling us, to our being reconciled to Him - Two parts of the Whole.**

a. 2 Corinthians 5:16-21 (ESV) <sup>16</sup> From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. <sup>17</sup> Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. <sup>18</sup> All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; <sup>19</sup> that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. <sup>20</sup> Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. <sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

PROSPER: Augustine's successor in defense against the Pelagians in Ad Obj. Vinc. "The death of Christ has indeed in itself what may benefit all men, but if it is not received it will not heal."

b. Faith is not a work.

c. John Reisinger's paper on the need for faith.

d. Justification by faith alone - not "automatic", not eternal (Eph. 2)

Jonathan Edwards: "Come to Christ and accept salvation. You are invited to come to Christ, heartily to close with Him, and to trust in Him for salvation. If you do so, you shall have the benefit of His glorious contrivance. You shall have the benefit of all, as much as if the whole had been contrived for you alone. God has already contrived everything that is needful for your salvation; and there is nothing wanting but your consent. Since God has taken this matter of the redemption of sinners into His own hand, He has made a thorough work of it. He has not left it for you to finish. Satisfaction is already made; righteousness is already wrought out; death and hell are already conquered. The Redeemer has already taken possession of glory, and keeps it in His hands to bestow on them who come to Him. There were many difficulties in the way, but they are all removed. The Savior has already triumphed over all, and is at the right hand of God to give eternal life to His people. Salvation is already brought to your door; and the Savior stands, knocks, and calls that you would open to Him so that He might bring it to you. There remains nothing but your consent. All the difficulty now remaining is with your own heart. If you perish now, it must be wholly at your door. It must be because you would not come to Christ that you might have life, and because you virtually choose death rather than life." - This when he preached on Matt. 23:37. Quoted from Soli Deo Gloria's Devotions from the Pen of Jonathan Edwards.

*"This ought also to be no less attended to by us in the present day; for, in order that the redemption of Christ may be effectual and useful to us, we must renounce our former life, though derived from the teaching and practice of our fathers. " Calv. Comm. on 1 Peter 1:18. (Emphasis mine) Note Calvin's assertion that the redemption needs to become effectual, and is not so automatically.*

Close: From Ryle's essay on Election:

"For another thing, the doctrine of Election was never meant to prevent the *fullest, freest offer of salvation* to every sinner. In preaching and trying to do good we are warranted and commanded to set an open door before every man, woman, and child, and to invite every one to come in. We know not who are God's Elect, and whom he means to call and convert. Our duty is to invite all. To every unconverted soul without exception we ought to say, "God loves you, and Christ has died for you." To everyone we ought to say, "Awake, — repent, — believe, — come to Christ, — be converted, — turn, — call upon God, — strive to enter in, — come, for all things are ready."

## VII. Limited Quotes, Bibliography and Suggested Reading. HANDOUT

### Recovering the Large-heartedness of God or Seven Considerations:

One man's Appeal to re-think the prevailing view of Limited Atonement in Reformed and Calvinistic Circles, especially in light of the New Covenant.

#### I. From Context Extrapolated to Context Revealed - The Problem of the Order of the Decrees.

#### II. From the Either/Or to the Both/And - Asking loaded Questions.

#### III. From an Old Covenant mistake to a New Covenant corrective - A misinterpreted type & shadow posits a skewed fulfillment: Duality was ALWAYS there.

#### IV. From Mankind to the Remnant, and from the Remnant to Mankind - God began with a RACE, and promised the Redeemer to the RACE.

#### V. From One Dimension in God's Will to Two Dimensions in God's Will - Making room for the tension between the Decretive and the Preceptive (or hidden & revealed).

#### VI. From God's reconciling us, to our being reconciled to Him - Two parts of the Whole.

## VII. Limited Quotes, Bibliography and Suggested Reading.

**1. History and Theology of Calvinism: Curt Daniel.** This is an extraordinary resource period. Both bound copies and the audio lectures are available. The audio lectures are free at: <http://www.monergism.com/thethreshold/articles/onsite/histtheocalvin.html>

**2. Lectures on Systematic Theology: Bruce Ware.** These lectures are available free of charge with outlines on-line at <http://www.biblicaltraining.org/>

#### 3. The Atonement Controversy in Welsh Theological Literature and Debate, 1707-1841: Owen Thomas.

Highly useful in understanding the breadth of the discussion on the nature of the atonement (re: limited or other) in confessedly Calvinistic circles. Must be read to get a sense of the historical in-house debates this topic has engaged the church in - especially in Wales.

#### 4. The Extent of the Atonement - A Dilemma for Reformed Theology from Calvin to the Consensus: G. Michael Thomas.

Thomas' thorough and careful work explodes the notion that the narrow Owenic view of limited atonement was either "the" Reformed or Calvinistic view, nor the majority accepted view.

#### 5. Archbishop James Ussher. AN ANSWER OF THE ARCHBISHOP OF ARMAGH TO SOME EXCEPTIONS TAKEN AGAINST HIS AFORESAID LETTER.

I cannot sufficiently wonder, why such exceptions should be taken against a letter of mine, which without my privity came to so many men's hands, as if thereby I had confirmed Papism, Arminianism, and I know not what error of Mr. Culverwell's, which (as you write) is, and hath been, opposed by many, yea, all good men. The papist (saith one) doth distinguish a mediator of redemption and intercession; and Bellarmine (saith another) divides the satisfaction and application of Christ. To which, what other answer should I make but this? To hold that Christ is the only mediator of redemption, but that the saints are also mediators of intercession, that Christ by his merits hath made satisfaction to his father in gross, and the pope by his indulgence, and his priests by their oblations in the mass do make a particular application to particular persons. To join thus partners with Christ in this manner in the office of mediation is popery indeed; **but he who, attributing the entire work of the mediation unto Christ alone, doth yet**

distinguish the act of redemption from the act of intercession, the satisfaction made by him unto God, from the application thereof communicated unto men, is as far from popery, as he that thinks otherwise is from the grounds of the catechism; for that Christ hath so died for all men (as they lay down in the conference of Hague) "ut reconciliationem cum Deo, et peccatorum remissionem singulis impetraverit," I hold to be untrue, being well assured, that our Savior hath obtained at the hands of his father reconciliation, and forgiveness of sins, not for the reprobate, but elect only, and not for them neither, before they be truly regenerated, and implanted into himself; for election being nothing else but the purpose of God, resting in his own mind, makes no kind of alteration in the party elected, but only the execution of that decree and purpose, which in such as have the use of reason is done by an effectual calling, in all by spiritual regeneration, which is the new birth, without which no man can see the kingdom of God.

That impetration, whereof the Arminians speak, I hold to be a fruit, not of his satisfaction, but intercession; and seeing I have learned from Christ's own mouth, "I pray not for the reprobate world:" I must needs esteem it a great folly to imagine that he hath impetrated reconciliation and remission of sins for that world. I agree therefore thus far with Mr. Aimes in his dispute against Grevinchovius, that application and impetration, in this matter we have in hand, are of equal extent; and, that forgiveness of sins is not by our Savior impetrated for any unto whom the merit of his death is not applied in particular. If in seeking to make straight that which was crooked in the Arminian opinion, he hath bended it too far the contrary way, and inclined too much unto the other extremity, it is a thing which, in the heat of disputation, hath befallen many worthy men before him; and, if I be not deceived, gave the first occasion to this present controversy. But I see no reason why I should be tied to follow him in every step, wherein he treadeth: and so much for Mr. Aimes.

The main error of the Arminians and of the patrons of universal grace is this, that God offereth unto every man those means that are necessary unto salvation, both sufficiently and effectually; and, that it resteth in the free will of every one to receive, or reject the same; for the proof thereof they allege, as their predecessors, the Semipelagians, did before them, that received axiom of Christ's dying for all men, which being rightly understood, makes nothing for their purpose. Some of their opposites (subject to oversights as well as others) more forward herein than circumspect, have answered this objection, not by expounding (as was fit) but by flat denying that famous axiom: affirming peremptorily, that Christ died only for the elect, and for others *nullo modo*: whereby they gave the adverse party advantage to drive them unto this extreme absurdity, viz. that seeing Christ in no wise died for any, but for the elect, and all men were bound to believe that Christ died for themselves, and that upon pain of damnation for the contrary infidelity; therefore all men were bound to believe that they themselves were elected, although in truth the matter were nothing so:

Non tali auxilio nec defensoribus istis  
Tempus eget.

Neither is there hope that the Arminians will be drawn to acknowledge the error of their position, as long as they are persuaded the contrary opinion cannot be maintained without admitting that an untruth must be believed, even by the commandment of him that is God of truth, and by the direction of that word, which is the word of truth.

Endeavouring therefore to make one truth stand by another, and to ward off the blow given by the Arminians in such sort that it should neither bring hurt to the truth, nor give advantage to error, admit I failed of mine intent, I ought to be accounted rather an oppugner than anywise an abettor of their fancies. That for the Arminians. Now for Mr. Culverwell, that which I have heard him charged withal, is the former extremity, which in my letter I did condemn, viz. That Christ in such sort did die for all men, that by his death he made an actual reconciliation between God and man; and, that the especial reason why all men reap not the fruit of this reconciliation, is the want of that faith, whereby they ought to have believed that God in this sort did love them. How justly he hath been charged with this error, himself can best tell; but if ever he held it, I do not doubt, but he was driven thereunto by the absurdities, which he discerned in the other extremity; for what would not a man fly unto rather than yield, that Christ in no manner of ways died for any reprobate, and none but the elect had any kind of title to him, and yet so many thousand reprobates should be bound in conscience to believe that he died for them, and tied to accept him for their redeemer and Saviour; yea, and should be condemned to everlasting torments for want of such a faith (if we may call that faith, which is not grounded upon the word of truth) whereby they should have believed that which in itself was most untrue, and laid hold of that in which they had no kind of interest; if they who dealt with Mr. Culverwell laboured to drive out some absurdity by bringing in another, or went about to stop one hole by making two, I should the less wonder at that you write, that though he hath been dealt withal by many brethren, and for many years, yet he could not be drawn from his error. But those stumbling blocks being removed, and the plain word of truth laid open, by which faith is to be begotten, I dare boldly say he doth not hold that extremity wherewith he is charged, but followeth that safe and middle course, which I laid down; for after he had well weighed what I had written, he heartily thanked the Lord and me, for so good a resolution of this question, which for his part he wholly approved, not seeing how it could be gainsayed. And so much likewise for Mr. Culverwell.

Now for Mr. Stock's public opposition in the pulpit, I can hardly be induced to believe that he aimed at me therein; if he did, I must needs say he was deceived, when he reckoned me amongst those good men, who make the universality of all the elect, and all men to be one. Indeed I wrote but even now, that God did execute his decree of election in all by spiritual generation: but if any shall say, that by all thereby I should understand the universality of all and every one in the world, and not the universality of all the elect alone, he should greatly wrong my meaning, for I am of no other mind than Prosper was: "Habet populus Dei plenitudinem suam, et quamvis magna pars hominum salvantis gratiam aut repellat aut negligat, in electis tamen et præscitis atque ab omni generalitate discretis, specialis quædam censetur universitas, ut de toto mundo, totus mundus liberatus, et de omnibus hominibus, omnes homines videantur assumpti." That Christ died for his apostles, for his sheep, for his friends, for his Church, may make peradventure against those, who make all men to have a share alike in the death of our Saviour: but I profess myself to hold fully with him, who said: "Etsi Christus pro omnibus mortuus est, tamen specialiter pro nobis passus est, quia pro Ecclesia passus est." Yea, and in my former writing I did directly conclude, that as in one respect Christ might have been said to die for all, so in another respect truly said not to have died for all; and my belief is, that the principal end of the Lord's death, was, "that he might gather together in one the children of God scattered abroad," and, that for their sakes he did specially sanctify himself, that they "also might be sanctified through the truth." And therefore it may be well concluded, that Christ in a special manner died for these; but to infer from hence, that in no manner of respect he died for any others, is but a very weak collection, especially the respect by me expressed being so reasonable, that no sober mind advisedly considering thereof can justly make question of it, viz. That the Lamb of God offering himself a sacrifice for the sins of the world, intending by giving satisfaction to God's justice to make the nature of man which he assumed, a fit subject for mercy, and to prepare a sovereign medicine that should not only be a sufficient cure for the sins of the whole world, but also should be laid open to all, and denied to none, that indeed do take the benefit thereof: for he is much deceived that thinks a preaching of a bare sufficiency is able to yield sufficient ground of comfort to a distressed soul, without giving a further way to it, and opening a further passage.

To bring news to a bankrupt that the king of Spain hath treasure enough to pay a thousand times more than he owes, may be true, but yields but cold comfort to him the miserable debtor: sufficiency indeed is requisite, but it is the word of promise that gives comfort.

If here exception be taken, that I make the whole nature of man fit for mercy, when it is as unfit a subject for grace as may be.

I answer, That here two impediments do occur, which give a stop unto the peace, which is to be made betwixt God and man. The one respects God the party offended, whose justice hath been in such sort violated by his base vassals, that it were unfit for his glorious majesty to put up such an injury without good satisfaction. The other respects man the party offending, whose blindness, stupidity, and hardness of heart is such, that he is neither sensible of his own wretchedness, nor God's goodness, that when God offers to be reconciled unto him, there must be much entreaty to persuade him to be reconciled to God. In regard of the latter I acknowledge with the apostle, "That the natural man receives not the things of the spirit, for they are foolishness to him; neither can he, because spiritually discerned." And this impediment is not taken away by Christ's satisfaction (which is a work of his priestly function) but by the enlightening of the mind, and softening the heart of the sinner, which are effects issuing from the execution of the prophetic, and kingly office of our Redeemer. When therefore I say, that by Christ's satisfaction to his Father he made the nature of man a fit subject for mercy, I mean thereby, that the former impediment arising on God's part is taken away, that if it were not for the other (for the having whereof we can blame none but ourselves, and in the not removing whereof we cannot say God hath done us any wrong) there were no let, but all men might be saved; and if it pleased God to extend his mercy unto all, as he keeps his freedom therein, in having compassion on whom he will have mercy, and leaving others in blindness, natural hardness of their own heart, yet the worth of Christ's satisfaction is so great, that his justice therein should be looser.

But if this justice (you will say) be satisfied, how comes it to pass that God exacts payment again from any? I answer, We must take heed we stretch not our similitudes beyond their just extent, lest at last we drive the matter too far, and be forced to say (as some have done) that we cannot see how satisfaction and forgiveness stand together, and so by denying Christ's satisfaction be injurious to God's justice, or by denying remission of sins become injurious to God's mercy. We are therefore to understand, that the end of the satisfaction of God's justice is to make way for God's free liberty in shewing mercy, that so mercy and justice meeting, and embracing one another, God may be just, and the justifier of him that believes in Jesus. Now the general satisfaction of Christ, which was the first act of his priestly office, prepares the way for God's mercy, by making the sins of all mankind pardonable, the interposition of any bar from God's justice notwithstanding, and so puts the sons of men only in a possibility of being justified, a thing denied to the nature of fallen angels, which the Son was not pleased to assume; but the special application of this satisfaction vouchsafed by Christ unto those persons only whom his father hath given him out of the world, which is an appendent, or appertaineth to the second act of his priesthood, viz. his intercession, produceth this *potentia in actu*, that is, procureth an actual discharge from God's anger; and maketh justification, which before was a part of our possibility, to be a part of our present possession.

If it be said: It is a great derogation to the dignity of Christ's death to make the sins of mankind only pardonable, and brings in a bare

possibility of justification.

I answer, it is a most unchristian imagination to suppose the merit of Christ's death, being particularly applied to the soul of a sinner, produceth no further effect than this. St. Paul teacheth us that we be not only justifiable, but "justified by his blood," yet not simply as offered on the cross, but "through faith in his blood," that is, through his blood applied by faith. **"The blood of Jesus Christ his son," saith St. John, "cleanseth us from all sins;" yet cleanse it doth not by being prepared, but by being applied: prepared it was when he poured it out once upon the cross, applied it is when he washeth us from our sins therein. It is one thing therefore to speak of Christ's satisfaction, in the general absolutely considered; and another thing, as it is applied to every one in particular.** The consideration of things as they are in their causes, is one thing; and as they have an actual existence, is another thing. Things as they are in their causes are no otherwise considerable, but as they have a possibility to be. The application of the agent to the patient, with all circumstances necessarily required, is it that gives to the thing an actual being. That disease is curable for which a sovereign medicine may be found, but cured it is not till the medicine be applied to the patient; and if it so fall out, that, the medicine being not applied, the party miscarries, we say, he was lost, not because his sickness was incurable, but because there wanted a care to apply that to him that might have helped him.

All Adam's sons have taken a mortal sickness from their father, which, if it be not remedied, will, without fail, bring them to the second death: no medicine under heaven can heal this disease, but only a potion confected of the blood of the Lamb of God, who came "to take away the sins of the world;" which, as Prosper truly notes, "habet quidem in se ut omnibus proposit, sed si non bibitur non medetur." The virtue thereof is such, that if all did take it, all without doubt should be recovered, but without taking it there is no recovery; in the former respect it may be truly said, that no man's state is so desperate, but by this means it is recoverable, (and this is the first comfortable news that the Gospel brings to the distressed soul) but here it resteth not, nor feedeth a man with such a possibility, that he should say in his heart, "Who shall ascend into heaven to bring Christ from above?" but it brings the word of comfort nigh unto him, even to his mouth and heart, and presents him with the medicine at hand, and desireth him to take it; which being done accordingly, the cure is actually performed.

(Underlined and bolded emphases mine)

## **6. Calvin and English Calvinism to 1649: R. T. Kendall.**

While I cannot agree completely with Kendall's conclusions, his thorough work in gathering Calvin's own words must be reckoned with if we are to treat the Reformer evenly. The complete discussion is must reading.

## **7. John Owen and the Death of Death in Christ: Neil Chambers Master's Thesis at Reformed Theological Seminary -**

**Jackson: 1996.** Available on-line through TREN (\$15.00). I have permission to distribute this electronically free of charge from the author if you write to me - pastor@ecfnet.org I believe Chambers deals several fatal blows to Owen's very narrow construct of the atonement.

## **8. The Gospel Worthy of all Acceptation: Andrew Fuller.**

Disagreeing with Fuller, James Petigru Boyce in his Systematic Theology gives the following analysis of Fuller's view of the atonement. It is worthy of note, and if Boyce's analysis is correct, I believe Fuller's view to be correct as well.

From: James Petigru Boyce's analysis of Andrew Fuller's view of the atonement.

According to this theory, the work of atonement was not wrought out by Christ for the elect as such, nor for the church, either as foreseen, or designed to be composed of those to be saved; but for sinners, as sinners. The work of atonement had nothing to do with the persons to whom it was to be applied considered as an atonement, but only had respect to men as guilty sinners in God's sight. The work to be accomplished was precisely what would have been, had there been no election, no church to be established, no work of grace to be wrought on the heart, but each person left to act in its reception, or rejection, as he should choose. It is in its application only that it has respect to Election, and thus is it made particular, not because in time it is applied to certain persons, but because it was designed in eternity to be thus applied. The application itself, however, involves the design of the atonement; but, simply, that which is made in respect to each individual, when, by regeneration and faith, he is vitally made partaker of Christ. It does not include the sovereign pleasure of God in the purpose to apply. This is involved in election. The most distinguished advocate of this theory is Andrew Fuller, a man of the clearest perceptions, and of remarkable power of precise statement. His views on the subject appear in the Conversation on Particular Redemption, Andrew Fuller's Works, Vol. II, p. 692 to 698.

Boyce's Systematic Theology - Ages Library Edition, Chap. 28, Page 16.

## **9. Dogmatic Theology: W. G. T. Shedd** - While Shedd's formulation of Universal Atonement/Particular Redemption is not as

helpful as I had once thought in its terminology, a thorough reading of this well celebrated Reformed theologian will show the very kind of both/and dynamic I am arguing for.

10. Thomas Chalmers: Vol. 8 of Select Works of Thomas Chalmers - Institutes of Theology with Prelections on Hill's Lectures on Divinity / Part III On The Extent of the Gospel Remedy - Chapter vii - select portions.

CHAPTER VII. ON THE UNIVERSALITY OF THE GOSPEL

1. I cannot but think that the doctrine of Particular Redemption has been expounded by many of its defenders in such a way as to give an unfortunate aspect to the Christian dispensation. As often treated, we hold it to be a most unpractical and useless theory, and not easy to be vindicated, without the infliction of an unnatural violence on many passages of Scripture. The comparison which has been instituted, and in a somewhat arithmetical style, too, between the quantity of suffering which entered into the atonement and the number of those who shall be saved, is, to say the least of it, a very uncalled for, besides being an un-tasteful speculation. But far its worst effect is, that it acts as a drag and a deduction from the freeness of the gospel. Its ministers are made to feel the chilling influence of a limitation upon their warrant. If Christ died only for the elect, and not for all, they are puzzled to understand how they should proceed with the calls and invitations of the gospel. They feel themselves disabled from addressing them to all; and this, in their utter ignorance of the elect and the reprobate individually, seems tantamount to their being disabled from addressing them to any. If the efficacy of Christ's blood be only commensurate to the salvation of a chosen few, how can they expiate on the virtue and peace-speaking power of that blood in the hearing of the general multitude; and more especially, as might lead all or any of that multitude to venture their reliance upon it. It is thus that the bearers of heaven's welcome and heaven's goodwill to the whole human race, have had a sore embarrassment laid on the very outset of their undertaking. In the execution of what might be thought their very obvious task, they have got entangled with speculative difficulties. A topic has been fetched from the high and hidden counsels of God wherewith to mystify the plainly prescribed conduct of man. And a message so constructed, as that it might circulate round the globe, and by which the blessings of the upper sanctuary are made as accessible to one and all of the species, as the light, or the air, or any of the cheap common bounties of nature, has now, since its wings of diffusiveness and glory have been clipped by the hands of controversialists, shrunk and shrivelled into the dimensions of their own narrow sectarianism.

2. There must be a sad misunderstanding somewhere. The commission put into our hands is to go and preach the gospel to every creature under heaven; arid the announcement sounded forth on the world from heaven's vault was, Peace on earth, good will to men. There is no freezing limitation here, but a largeness and munificence of mercy boundless as space, free and open as the expanse of the firmament. We hope, therefore, the gospel, the real gospel, is as unlike the views of some of its interpreters as creation in all its boundlessness and beauty is unlike to the paltry scheme of some wretched scholastic in the Middle Ages. The middle age of science and civilization is now terminated; but Christianity also had its middle age, and this, perhaps, is not yet fully terminated. There is still a remainder of the old spell, even the spell of human authority, and by which a certain cramp or confinement has been laid on the genius of Christianity. We cannot doubt that the time of its complete emancipation is coming, when it shall break loose from the imprisonment in which it is held; but meanwhile there is, as it were, a stricture upon it not yet wholly removed, and in virtue of which the largeness and liberality of heaven's own purposes have been made to descend in partial and scanty droppings through the strainers of an artificial theology, instead of falling, as they ought, in a universal shower upon the world.

3. We hope you may now understand that there is nothing in the doctrine of Predestination which should at all limit the universality of the gospel offer; and that in spite of that doctrine it is still this offer, honestly affectionately urged on the one side upon each and upon every man, and received the other in the very sense the character in which it is propounded that is the great practical engine of all the success which Christianity meets with in the world. It is at this stepping-stone where the transition is made from condemnation to pardon, from sin unto righteousness. The names and number of the saved may have been in the view, nay, even in the design and destination of God from all eternity; and still the destination is carried into effect, not by means of a gospel addressed partially and exclusively to them, but by means of a gospel addressed generally to all. A partial gospel in fact could not have achieved the conversion of the elect. It is not in the act of looking to the gospel as intended solely for the benefit of themselves, but in the act of looking to it as intended for the benefit of all who will, that they are prevailed on to venture upon its assurances both the hopes and the preparations of their eternity. It is not on having had their names presented to them as written in the book of life, but on having had the calls and invitations of the gospel presented to them as written in the book of revelation, that they were translated from darkness into marvellous light a light which shines equally around all, but with this difference, that whereas they opened, the others shut their eyes against it. Their conversion hinged not upon their belief of any decree made by God in heaven, but upon their belief of the declaration made by messengers on earth which declaration all the rest of mankind did wrong in not listening to, and which declaration all mankind are fully warranted to make the same use of that they did that is, enter on the path of present obedience, irradiated by the hope of future glory. It is not from the secret counsels of heaven that believers extract the assurance of their faith, for of these all men are equally ignorant. It is from the open communications of that word which lies equally patent to the observation of all, and of which all are not only equally entitled but equally obliged, in point of duty, to make the same

appropriation. All Scripture is profitable, but different parts of it are profitable for different ends. Now, for the specific end of conversion, the available scripture is not that Christ laid down His life for the sheep, but that Christ is set forth a propitiation for the sins of the world. It is not because I know myself to be one of the sheep, or one of the elect, but because I know myself to be one of the world, that I take to myself the calls and promises of the New Testament. There is not, we say, a human creature, whatever page in the book of destiny his name is entered upon there is not a human creature who breathes that has not just as good a title to appropriate to himself these promises and calls. In the gospel, the flag of invitation waves in sight of the whole species. It is not inscribed there, Whosoever of the elect will; but, Whosoever will, let him come and drink of the waters of life freely. Neither do we read, Look unto me, ye specified and selected few; but, Look unto me, all ye ends of the earth, be saved. It is not in the capacity of an elect sinner, but in the capacity of a sinner, that he who is eventually saved entertains the overtures of reconciliation. These overtures are not made to him as one of the children of election; they are made to him as one of the children of humanity. It is on the stepping-stone of a universal offer that each man reaches and realizes his own particular salvation. The particular redemption of all who are saved is made good by their right entertainment of those texts which are alleged in behalf of universal redemption; and it is the very entertainment which the advocates of this doctrine would have all men to bestow upon them. And so, I am sure, we. We should like each individual of the worlds population to assume specially for himself every passage in the Bible where Christ is held forth generally to men or generally to sinners; and should assure him that, did he only proceed upon these, he would infallibly be saved. The advocates of universal redemption are quite at one with ourselves as to the reception which the universal offer should meet with from all men. It should meet with universal acceptance, and should be pressed, too, on universal acceptance. We are quite at one with them in what may be termed the practice of Christianization. We only differ from them when we come to speculate on the results, and connect these either with the processes of cause and effect, or with the preordinations of a God of whom we conceive that He foreknows and overrules all. We agree in respect to the part which man has to do with the question. We differ in respect to the part which God has to do with the question. There is not an Arminian or Universalist who contends more zealously than we for the duty of the preacher to urge the offers of the gospel upon every man, and the duty of every man to accept of these offers. God has made the salvation of the gospel universal in point of proposition: the fault is mans if it be not universal in point of effect. God hath made the Sun of righteousness to arise with healing under His wings in the sight of all the nations, though we may shut our eyes against it. He hath lifted the widely sounding call, though we may shut our ears against it. He hath made demonstration of unexcepted good-will to the species the condemnation is ours if we do not look and do not listen to it.

4. By implicating, as some theologians most unwisely do, the doctrine of election with the primary overtures of the gospel, they, instead of pointing it with sure aim to any, do in fact place it beyond the reach of all. In no place of the Bible is pardon addressed to any man on the footing that he is one of the elect; but in all places of the Bible pardon is addressed to every man on the footing that he is one of the species. On the former footing, there would be no warrant to any for the faith of the gospel, for no man knows at the commencement of his Christianity that he is one of the elect. On the latter footing, there is a distinct warrant to all, if they so choose, for the faith of the gospel for every man knows that he is one of the human race. It is most assuredly in his latter capacity, and not in his former, that the calls and offers and entreaties of the gospel are brought to his door. If the announcement of the gospel were forgiveness to the elect, it would not be the bearer of glad tidings to a single human creature, for all are at first in the dark, whether they belong or not to the class that would be thus signalized. But the announcement of the gospel is forgiveness to the penitent, and the promise to all who turn unto God that He will pour out His Spirit upon them; and this should be glad tidings of great joy unto all people. Were the gospel of Jesus Christ so framed as to hold forth its peace and its pardon only to the elect, there is not a creature who breathes that could take this as an intimation to himself; for who on earth has access to the book of God's decrees, or can read his own name there on its bright page of immortality? But the gospel of Jesus Christ is so framed as to hold forth its peace and its pardon to all; and there is none on earth who might not take this as an intimation to himself, for every man have access to the book of God's declarations, and might there read, Whosoever calleth on the name of the Lord shall be saved. If the appropriating warrant by which I might take to myself the hopes and immunities of the gospel be found anywhere, it is found in Scripture; and it lies enveloped there, not in special and exclusive but in general declarations. To found appropriation on the one, it is enough that I know my own condition as a man upon earth; but ere I can found appropriation on the other, I must know the secret counsels of God in heaven. It is thus that no man can trust for himself individually, but on the ground of those declarations which are made to mankind generally. There never was a more injudicious management than to mix up the doctrine of election with the first overtures of the gospel, as if this would give a more pointed and particular application to them, instead of which it is the direct road to a darkening of the whole message, and making the application of it impossible. The announcement of good-will to men might tell in lighting up a joy in the hearts of all who believe it, for all know themselves to be men. The announcement of goodwill to the elect would light up joy in the hearts of none, even though they believed it, for none know themselves at the outset of their Christianity to be elect. They might believe it as a general proposition; yet ignorant whether they were included in it, they could fetch from it no tranquillizing assurance to their own spirits, and no hope or confidence for themselves. It is thus that by not rightly dividing the word of truth, and by not giving it to every man in season, a clergyman might so misplace this topic of election as altogether to mystify the gospel, and give a world of alarm and perplexity to his hearers.

5. We ought therefore to proceed on the obvious representations which Scripture gives of the Deity, and these be held in their own immediate light, untinged by the dogma of Predestination. God waiting to be gracious God not willing that any should perish, but

that all should come to repentance God swearing by Himself that He has no pleasure in the death of a sinner, but rather that all should come unto Him and live God beseeching men to enter into reconciliation, and this not as elect, but simply and generally as men and sinners; these are the attitudes in which the Father of the human family sets Himself forth unto the world these the terms in which He speaks to us from heaven. Now what we affirm, what we zealously affirm, is, that the gospel is not adequately rendered, if the full and natural force of these exhibitions be not brought to bear on the hearts of all men. It is a distorted gospel, if through any doctrinal medium whatever, the spectacle of a God beckoning their return to forgiveness be at all darkened or transformed. Any charm which there is in Christianity to recall or to regenerate some, lies in those of its overtures which are so framed as to hold out the offered friendship of God unto all. We strip our religion of its moral efficacy if we do not so represent it. It is not a limited, it is a universal offer in the gospel, which is the instrument of every particular conversion. This is not superseded by the system of necessity. The same God who makes the manifested good-will of one man an instrument for gaining the confidence and affection of another towards him, makes His own manifested good-will the instrument for gaining the confidence and affection of sinners unto Himself; and it is an instrument, we repeat, which may be brought to bear upon all. It is an open manifestation on which every man is invited to look, and in which all have an equal warrant to trust and to rejoice. All that necessity does is to make sure the concatenation between antecedents and their consequents, between means and their ends; and this it does whatever the antecedents and whatever the consequents are. There is nothing, therefore, in necessity, or to substitute the theological term, there is nothing in predestination, which hinders the antecedent in the work of conversion from being the general offer of pardon to all men, and the consequent from being the repose of a confiding acceptance on the part of all or of any who are willing to enter on the path of reconciliation. The index to this path is lifted up in the sight of all. The bidding to walk in this path is addressed unto all. The Sun of righteousness hath arisen for the general behoof of human spirits, just as much as the sun of nature hath arisen for the general behoof of human eyes. We can imagine so violent a perversity as that of shutting ones eyes against the light of day, and so walking wilfully, in darkness. And we are not left to imagine, for we see it exemplified of thousands, that they shut the eyes of their understanding against the light of the gospel, and so walk wilfully in spiritual darkness. He who doeth evil cometh not unto the light, says our Saviour. It is because of our own perversity, it is because of our own resistance, if we do not obtain the pardon of the gospel. We have it for the taking. The book of revelation is open to us, and we may read our welcome there, even in the very passages where the elect read it for they have no more access than others to the book of destiny. The demonstration held forth in the gospel is that of a God not only commanding but even beseeching His strayed creatures to return unto Him. If one man be carried by this demonstration and another resist it, it is not because the external demonstration has been differently given to the two men, but because it has been differently received by them. God, in the gospel of Jesus Christ, holds forth the very same overtures to both; and the only distinction is, that it is not responded to in the same way by both. The command on both to believe is alike imperative. The entreaty for both to return is alike importunate. The love wherewith God loved the world so as to send His only-begotten Son into it, ought to be urged on both these inhabitants of the world in the very same style of entreaty and unreserved assurance and that for the purpose of awakening in them the same confidence, and calling forth the same gratitude for the goodwill from heaven thus manifested to the one just as it is to the other. We are aware that there may be and often is a difference in the result, but the cause of this must be looked for inwardly, to a difference between the men, and not outwardly, to the application that has been brought to bear upon them. The application is a free pardon held out for acceptance to them both the assurance of God's readiness in Christ Jesus to forgive, coupled with the call of repentance to them both the declaration of a blood that cleanseth from all sin, and that will most assuredly cleanse them from their sin if they will only put their trust in it, made equally to them both the proclamation of an open way of access, towards which our very first movement will cause joy in heaven, and God Himself like the father in the parable to meet them with the encouragements of His parental welcome, lifted up in the hearing of both, a longing affection on the part of their Creator, lifted up in such touching expressions Oh that they would remember the things which belong to their peace! and, Oh that there were a heart in them to keep my commandments! this, we say, pointedly and with the same force of moral earnestness addressed to them both. Such is the outward engine made to play on the hearts of each; and that minister is untrue to his commission who does not bear it indiscriminately round, and cause it to operate with equal freeness and importunity at every door.

**11. True Religion Delineated: Joseph Bellamy.** Full title: "True Religion Delineated; or, Experimental Religion, as distinguished from formality on the one hand, and enthusiasm on the other, set in a Scriptural and Rational light."

In the preface by Jonathan Edwards, Edwards writes: ...The Author of the ensuing treatise has not been negligent of these opportunities. He has not been an unwary or undiscerning observer of events that have occurred, these ten years past. From the intimate acquaintance with him, which I have been favoured with for many years, I have abundant reason to be satisfied that what has governed him in this publication, is no vanity of mind, no affectation to appear in the world as an author, nor any desire of applause ; but a hearty Concern for the Glory of GOD, and the Kingdom and interest of his Lord and Master Jesus Christ ; And, that as to the main things he here insists on, as belonging to the distinguishing nature and essence of true religion, he declares them, not only as being satisfied of them from a careful consideration of important facts (which he has had great opportunity to observe) and very clear experience in his own Soul ; but the most diligent search of the holy Scriptures, and strict examination of the nature of things ; and that his determinations concerning the nature of genuine religion, here exhibited to the world, have not been settled and published by him without long consideration, and maturely weighing all objections which could be thought of, taking all opportunities to hear what could be said by all sorts of persons against the principles here laid down, from time to time conversing

freely and friendly with gentlemen in the Arminian scheme, having also had much acquaintance, and frequent long conversation with many of the people called Separatists their preachers and others.

And I cannot but express my sincere wishes, that what is here written by this reverend and pious author, may be taken notice of, read without prejudice, and thoroughly considered : As I verily believe, from my own perusal, it will be found a discourse wherein the proper essence and distinguishing nature of saving religion is deduced from the first: principles of the oracles of God, in a manner tending to a great increase of light in this infinitely important subject: ; discovering truth, and at the same time shewing the grounds of it; or shewing what things are true, and also why they are true ; manifesting the mutual dependence of the various parts of the true scheme of religion, and also the foundation of the whole : Things being reduced to their first principles in such a manner, that the connexion and reason of things, as well as their agreement with the Word of God, may be easily seen ; and the true source of the dangerous errors concerning the terms of God's favour and qualifications for Heaven, which are prevailing at this day, is plainly discovered ; shewing their falsehood at the very foundation, and their inconsistence with the very first principles of the Religion of the Bible.

Northampton, August 4, 1750.

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**Jonathan Edwards: Edwards' *Miscellanies*,**

424. UNIVERSAL REDEMPTION. Atonement Is Sufficient. Christ did die for all in this sense: that all by his death have an opportunity of being saved. He had that design in dying that they should have that opportunity by it, for it is a thing that God designed that all men should have such an opportunity, or they would not have it, and they have it by the death of Christ.

Bellamy himself says: SECTION V. SHOWING A DOOR OF MERCY IS OPENED BY JESUS CHRIST FOR A GUILTY WORLD.

I Come now to another thing proposed, namely,

III. To show more particularly what way to life has been opened, by what Christ, our Mediator, has done and suffered.

In general, from what has been said, we may see that the mighty bar which lay in the way of mercy is removed by Jesus Christ ; and now a door is opened, and a way provided, wherein the great Governor of the world may, consistently with the honor of his holiness and justice ; his law and government, and sacred authority, and to the glory of his grace, put in execution all his designs of mercy towards a sinful, guilty, undone world. But to be more particular,

1. A way is opened, wherein the great Governor of the world may, consistently with his honor, and to the glory of his grace, pardon, and receive to favor, and entitle to eternal life, all and every one of the human race, who shall cordially fall in with the gospel design ; believe in Christ, and return home to God through him. What Christ has done, is, in fact, sufficient to open a door for God, through him, to become reconcilable to the whole world. The sufferings of Christ, all things considered, have as much displayed God's hatred to sin, and as much secured the honor of his law, as if the whole world had been damned ; as none will deny, who believe the infinite dignity of his divine nature. God may now, therefore, through Jesus Christ, stand ready to pardon the whole world. There is nothing in the way. And the obedience of Christ has brought as much honor to God, and to his law, as the perfect obedience of Adam, and of all his race, would have done; the rights of the Godhead are as much asserted and maintained. So that there is nothing in the way, but that mankind may, through Christ, be received into full favor, and entitled to eternal life. God may stand ready to do it, consistently with his honor. What Christ has done is every way sufficient. " All things are now ready. " And God has expressly declared that it was the design of Christ's death to open this door of mercy to all. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. That whosoever, of all mankind, whether Jew or Greek, bond or free, rich or poor, without any exception, though the chief of sinners, that believes, should be saved." For this end, God gave his only-begotten Son. " He set him forth to be a propitiation for sin, that he might be just, and the justifier of him, — without any exception, let him be who he will, — that believeth in Jesus. " Hence, the apostles received a universal commission — "Go, teach all nations. " " Go ye into all the world, and preach the gospel to every creature. " Accordingly, the apostles proclaimed the news of pardon and peace to every one ; offered mercy to all without exception, and invited all without distinction. " He that believeth shall be saved ; " " Repent, and be converted, that your sins may be blotted out, " were declarations they made to all in general. To the Jewish nations they were sent to say, in the name of the King of heaven, " I have prepared my dinner ; my oxen and my fatlings are killed, and all things are ready ; come unto the

marriage." And as to the Gentile nations, their orders ran thus, " Go ye, therefore, into the highways, and as many as ye find, bid to the marriage." To the Jewish nation God had been used to send his servants the prophets, in the days of old, saying, " Turn ye, turn ye: why will ye die." " Ho, every one that thirsteth, come." " Incline your ear, and come unto me: hear, and your soul shall live." And now orders are given that the whole world be invited to a reconciliation to God through Christ. "Whosoever will, let him come; and he that cometh shall in no wise be cast out." Thus Christ has opened a door; and thus, the great Governor of the world may, consistently with his honor, be reconciled to any that believe and repent. And thus he actually stands ready.

And now, all things being thus ready on God's side, and the offers, invitations, and calls of the gospel being to every one, without exception; hence, it is attributed to sinners themselves, that they perish at last, even to their own voluntary conduct. " Ye will not come to me, that ye might have life." And they are considered as being perfectly inexcusable. " Now they have no cloak for their sin." And all because a way is opened, in which they might be delivered from condemnation; but they will not comply therewith. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." And therefore, in Scripture account, they stand exposed to a more aggravated punishment in the world to come. "Woe unto thee, Chorazin, woe unto thee, Bethsaida, etc. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell, etc. It shall be more tolerable for Tyre, and Sidon, and Sodom, in the day of judgment, than for these cities; because they repented not." And now, because the door of mercy is thus opened to the whole world by the blood of Christ, therefore, in Scripture, he is called the Savior of the world. " The Lamb of God, which takes away the sin of the world." " A propitiation for the sins of the whole world." " That gave himself a ransom for all." " And tasted death for every man." The plain sense of all which expressions may, I think, without any danger of mistake, be learnt from John iii. 16. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And, indeed, was not the door of mercy opened to all, indefinitely, how could God sincerely offer mercy to all? Or heartily invite all? Or justly blame those who do not accept? Or righteously punish them for neglecting so great salvation? Besides, if Christ died merely for the elect, that is, to the intent that they, only upon believing, might, consistently with the divine honor, be received to favor, then God could not, consistently with his justice, save any besides, if they should believe, " For without shedding of blood, there can be no remission." If Christ did not design, by his death, to open a door for all to be saved conditionally, that is, upon the condition of faith, then there is no such door opened: the door is not opened wider than Christ designed it should be; there is nothing more purchased by his death than he intended: if this benefit was not intended, then it is not procured; if it be not procured, then the non-elect cannot any of them be saved, consistently with divine justice. And, by consequence, if this be the case, then, first, the non-elect have no right at all to take any, the least encouragement, from the death of Christ, or the invitations of the gospel, to return to God through Christ, in hopes of acceptance; for there are no grounds of encouragement given. Christ did not die for them in any sense. It is impossible their sins should be pardoned consistently with justice; as much impossible AS if there had never been a Savior: as if Christ had never died; and so there is no encouragement at all for them; and therefore it would be presumption in them to take any, all which is apparently contrary to the whole tenor of the gospel, which every where invites all, and gives equal encouragement to all. " Come, for all things are ready," said Christ to the reprobate Jews. And if the elect have no right to take any encouragement from the death of Christ, and the invitations of the gospel, to return to God through him, in hopes of acceptance, then, secondly, no man at all can rationally take any encouragement until he knows that he is elected; because, until then, he cannot know that there is any ground for encouragement. It is not rational to take encouragement before we see sufficient grounds for it; yea, it is presumption to do so. But no man can see sufficient grounds of encouragement to trust in Christ, and to return to God through him, in hopes of acceptance, unless he sees that God may, through Christ, consistently with his honor, accept and save him, and is willing so to do. If God can, and is actually willing to save any that comes, then there is no objection. I may come, and any may come; all things are ready: there is bread enough, and to spare." But if God is reconcilable only to the elect, then I may not come. I dare not come: it would be presumption to come till I know that I am elected. And how can I know that? Why, not by any thing in all the Bible. While an unbeliever, it is impossible I should know it by any thing in Scripture. It is no where said, in express words, that I, by name, am elected, and there are no rules of trial laid down in such a case. And how can I, therefore, in this case, ever know that I am elected, but by an immediate revelation from heaven? And how shall I know that this revelation is true? How shall I dare to venture my soul upon it? The gospel does not teach me to look for any such revelation, nor give any marks whereby I may know when it is from God, and when from the devil. Thus, an invincible bar is laid in my way to life. I must know that I am one of the elect, before I can see any encouragement to believe in Christ; because none but the elect have any more business to do so than the devils; but if I am one of the elect, yet it is impossible I should know it till afterwards, besides, all this is contrary to the whole tenor of the gospel. Whosoever will, let him come; whosoever comes, shall in no wise be cast out; whosoever believes shall be saved. And contrary to the experience of all true believers, who, in their first return to God through Christ, always take all their encouragement from the gospel, and lay the weight of their souls upon the truth of that, and venture their eternal all upon this bottom, and not upon the truth of any new revelation. They venture their all upon the truths already revealed in the gospel, and not upon the truth of any proposition not revealed there.

So that, let us view this point in what light we will, nothing is more clear and certain than that Christ died; that whosoever believeth in him should not perish, but have everlasting life. And God may now be just, and yet justify any of the race of Adam that believe in Jesus; and he stands ready to do so. And these things being true, the servants upon good grounds, might, in their master's name, tell the obstinate Jews, who did not belong to the election of grace, and who finally refused to hearken to the calls of the gospel, " Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage." And if they had come, they would have been heartily welcome ; the provision made was sufficient, and the invitation sincere. Jesus wept over them, saying, " O that thou hadst known, in this thy day, the things which belong to thy peace! " So that there was nothing to hinder, had they but been willing. But it seems they were otherwise disposed; and, therefore, " they made light of it, and went their ways; one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them." And in this glass, we may see the very nature of all mankind, and how all would actually do, if not prevented by divine grace. Justly, therefore, at the day of judgment, will this be the condemnation, that light has come into the world, but men loved darkness rather than light. For certainly, if mankind are so perversely bad, that, notwithstanding their natural obligations to God, and the unreasonableness of their original apostasy, they will yet persist in their rebellion; and, after all the glorious provision and kind invitations of the gospel, will not return to God, through Christ. I say, certainly, God is not obliged to come out after them, and, by his all-conquering grace, irresistibly reclaim them; but may justly let every man take his own course, and run his own ruin. And an aggravated damnation will every such person deserve in the coming world, for neglecting so great salvation.

And now, if Christ's atonement and merits be thus sufficient for all, and if God stands ready to be reconciled to all, and if all are invited to return and come, hence, then, we may learn that it is safe for any of the poor, sinful, guilty, lost, undone race of Adam to return to God in this way. They shall surely find acceptance with God: they may come " without money, without price ; and he that cometh shall in no wise be cast out. "...

It follows, therefore, that not only special and saving grace, but also that all the common favors which mankind in general enjoy, and that all the means of grace which are common to the elect and non-elect, are the effects of Christ's merits. All were purchased by him; none of these things could have been granted to mankind, but for him. Christ has opened the door, and an infinite sovereign goodness has strewed these common mercies round the world. All those particulars wherein mankind are treated better than the damned in hell, are over and above what mere law would allow of, and therefore are the effects of Christ's merits and gospel grace. And for this, among other reasons Christ is called the Savior of the world. And hence, also, God is said to be " reconciling the world to himself, not imputing their trespasses unto them." Because, for the present, their punishment is suspended, and they are treated in a way of mercy; are invited to repentance, and have the offers of pardon, and peace, and eternal life made unto them; hence, I say, God is said not to impute their sins unto them ; agreeably with that parallel place in Psalm Ixxviii. 38, where God is said to forgive the iniquity of his people, because he destroyed them not.

Upon the whole, then, this seems to be the true state of the case; God is through Christ ready to be reconciled to all and every one that will repent and return unto him through Jesus Christ. He sends the news of pardon and peace around a guilty world, and invites every one to come, saying, " He that believeth shall be saved; and he that believeth not shall be damned; " and, on this account, it is said that " he will have all men to be saved," and " is not willing that any should perish; " because he offers salvation to all, and uses arguments to dissuade them from perdition. But, inasmuch as mankind will not hearken, but are obstinately set in their way, therefore he takes state upon himself, and says, " I will have mercy on whom I will have mercy; " and a sinful, guilty world are in his hands, and he may use what methods of grace with all, that he pleases. Some he may suffer to take their own way, and run their own ruin, if he pleases; and others he may subdue and recover to himself, by his own all-conquering grace. And, unto a certain number, from eternity, he intended to show this special mercy; and these are said to be given to Christ. (John vi. 37.) And with a special eye to these sheep did he lay down his life, (John x. 15.) his Father intending, and he intending, that they, in spite of all opposition, should be brought to eternal life at last; and hence the elect do always obtain. (Rom. xi. 7, compared with John vi. 37.) And here we may learn how to understand those places of Scripture which seem to limit Christ's undertaking to a certain number. " Thou shall call his name Jesus; because he shall save his people from their sins." " He is the head of the church ; and he is the Savior of the body." " Christ loved the church, and gave himself for it." " He hath purchased his church with his own blood." " I lay down my life for the sheep." There were a certain number which the Father and Son, from all eternity, designed for vessels of mercy, to bring to glory. With a view to these, it was promised in the covenant of redemption that Christ should " see of the travail of his soul." And Christ says, " All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (See, also, Tit. ii. 14. Rev. v. 9, 10. Eph. i. 4—6.)

Thus Christ's merits are sufficient for all the world, and the door of mercy is opened wide enough for all the world; and God, the supreme Governor, has proclaimed himself reconcilable to all the world, if they will believe and repent. And if they will

not believe and repent, he is at liberty to have mercy on whom he will have mercy, and to show compassion to whom he will show compassion; according to the good pleasure of his will, to the praise of the glory of his grace. He sits Sovereign, and a rebellious, guilty world are in his hands, and at his disposal; and the thing that seems good in his sight, that he will do ; and it is infinitely fit, right, and best he should; that the pride of all flesh may be brought low, and the Lord alone be exalted forever. And as this view of things seems exactly to harmonize with the whole tenor of the gospel in general, and to agree with the various particular representations of our redemption by Christ; and to reconcile those texts which seem to speak of a universal redemption with those which seem to speak of a particular redemption, so it will naturally suggest an easy answer to any objections which may be made against it.

Obj. 1. If Christ has suffered the penalty of the law, not only for the elect, but also for the non-elect, how can it be just that they themselves should be made to suffer it over again forever in hell?

Ans. Because Christ did not die with a design to release them from their deserved punishment, but only upon condition of faith; and so they have no right to the release, but upon that condition. It is as just, therefore, they should be punished, as if Christ had never died, since they continue obstinate to the last; and it is just, too, they should have an aggravated damnation, for refusing to return to God, despising the offers of mercy, and neglecting so great salvation. (John iii. 16 — 19.)

VOL. I. 26 Obj. 2. If Christ obeyed the preceptive part of the law, not only for the elect, but also for the non-elect, why are not all brought to eternal life, since eternal life is by law promised to perfect obedience ?

Ans. Because Christ did not purchase eternal life for them, but upon the condition of faith. But they would not come to Christ, that they might have life ; and therefore they justly perish. (John iii. 16 — J.9.)

Obj. 3. But for what purpose did Christ die for those who were in hell a long time before his death ?

Ans. And to what purpose did he die for those who were in heaven a long time before his death? The truth is, that when Christ laid down his life a ransom for all, he only accomplished what he undertook at the beginning. Christ actually interposed as Mediator immediately upon the fall of man, and undertook to secure the divine honor, by obeying and suffering in the room of a guilty world; and therefore, through him, God did offer mercy to Cain as well as to Abel, and show common favors to the world in general, as well as grant special grace to the elect; and that before his death, as well as since. Surely none will deny that all the favors which mankind did enjoy prior to Christ's death, were by virtue of his undertaking to be Mediator, and engaging to secure the divine honor; for, upon any other footing, the Governor of the world could not have granted such favors consistently with his honor.

Obj. 4. But if Christ died for all, then he died in vain, since all are not saved.

Ans. The next and immediate end of Christ's death was to answer the ends of moral government, and so secure the honor of the moral Governor, and open a way in which he might honorably declare himself reconcilable to a guilty world upon their returning through Christ, and use means to reclaim them; but this end Christ did obtain; and so did not die in vain. (John iii. 16. Rom. iii. 24 — 26.) And the supreme Governor of the world will now, through Christ, accomplish all the designs of his heart, to the everlasting honor of his great name.

Obj. 5. But why would God have a door opened, that he might, consistently with his honor, offer to be reconciled to all that will return to him through Christ, when he knew that the non-elect would never return ? And why would he have a door opened that he might use means with them, when he knew all would be in vain, unless he himself recovered them by his all-conquering grace, which yet he never designed to do ?

Ans. God designed to put an apostate world into a new state of probation. Mankind were in a state of probation in Adam, their public head, and we all sinned in him, and fell with him in his first transgression. But God designed to try the posterity of Adam anew, and see whether they would be sorry for their apostasy, or choose to continue in their rebellion. He would tender mercy, and offer to be reconciled, and call them to return, and use arguments and motives, and promise, and threaten, and try, and see what they would do. He knew mankind would be ready to deny their apostasy, and plead that they were not enemies to God, and think themselves very good natured, and would take it exceedingly hard not to be believed; therefore he determined to try them, and see what they would do, and make public declaration through the world, that, finally, he would judge every man according to his works, and deal with him according to his conduct. And, in the mean time, that his honor might be secured, he appoints his Son to be Mediator; and so, through him, proclaims the news of pardon and peace, and enters upon the use of means; and now, if you ask me, " Why does he do all this, when he knows it will be in vain, as to the non-elect, who will never come to repentance," — I answer, His knowing that all will, in the event, prove ineffectual to bring them to repentance, is no objection against his using the means he does; for God does

not make his foreknowledge of events the rule of his conduct, but the reason and fitness of things. You may as well inquire, " Why did God raise up Noah to be a preacher of righteousness to the old world, for the space of a hundred and twenty years, when he knew they would never come to repentance? And why did he send all his servants, the prophets, to the children of Israel, rising early and sending ; and, by them, command and call, entreat and expostulate, promise and threaten, and say, ' As I live, saith the Lord God, I delight not in the death of a sinner: turn ye, turn ye; why will ye die! ' when he knew they would never come to repentance? And why did he afterwards send his Son to the same obstinate people, when he knew they would be so far from hearkening, as that they would rather put him to death? " Now, if you ask me why the great Governor of the world uses such means with the non-elect, and shows so much goodness, patience, forbearance, and long suffering, instead of sending all immediately to deserved destruction, I answer. It is to try them, and to show that he is " the Lord God, gracious and merciful ; slow to anger, and abundant in goodness. " It is fit that creatures in a state of probation should be tried, and he loves to act like himself; and he means, in and by his conduct, to do both at once ; and after obstinate sinners have long abused that goodness and forbearance, which should have led them to repentance; and have, "after their own hard and impenitent hearts, been treasuring up wrath against the day of wrath," the righteousness of God's judgment, in their eternal destruction, will be more manifest. And what if God was determined not to reclaim rebels, voluntarily so obstinate, by his all-conquering grace, but let them take their course, seeing they were so set in their way? What then? Was he not at liberty? Was he bound to save them all by an exertion of his omnipotence? Might he not have mercy on whom he would? And after such long suffering, might he not show his wrath, and make his power known in the eternal destruction of those who so justly deserved it? God's last end, no doubt, is to manifest his perfections; and in and by his whole conduct towards a fallen world, they will all be most illustriously displayed.

Obj. 6. But considering that the non-elect are, after all, under an absolute impossibility to believe and repent, convert and be saved, and considering that all common mercies and means of grace will only render them the more inexcusable in the end, and so aggravate their guilt and damnation; therefore, all things considered, what seeming good they enjoy in this world, is not of the nature of a mercy; it would be better for them to be without it. Sodom and Gomorrah will be better of it in the day of judgment, than Chorazin and Bethsaida; and therefore there is no need to suppose that any thing which the non-elect enjoy in this world, is the" effect of Christ's merits, but only of divine sovereignty.

Ans. What do you mean by being under an absolute impossibility to believe and repent, convert and be saved? Using words without determinate ideas, is one principal thing which bewilders the world about matters of religion. Now, in plain English, all things are ready, and they are invited to come; and there is nothing in the way of their being saved, but, they are not sorry for their apostasy from God, nor will be brought to it by all the means God uses with them. They have not a mind to return to God, nor will they be persuaded by all the most powerful arguments that can be used; they are it may be proper just to hint the gross absurdities implied in this objection. If the non-elect were under an absolute (that is, not only a moral, but natural) impossibility to turn to God, they would not be proper subjects to use any means with. And if their common favors and means of grace were not of the nature of mercies, they could not aggravate their guilt; and if it was not their own fault that they did not repent under the enjoyment of means, they would not be to blame, nor deserve to be punished for not repenting. Men stumble into such absurdities by using words without determinate ideas. Voluntary enemies to God, and will not be reconciled, unless by an almighty power and all-conquering grace, which God is not obliged to give, and they are infinitely unworthy of; and without which they might return, were they but of such a temper as they ought to be. They are under no inability but what consists in and results from their want of a good temper of mind, and their voluntary obstinacy. Sin has no power over men, but as they are inclined to it; and the inclinations of the heart are always voluntary and unforced. Men love to be inclined as they are; for otherwise their inclinations would be so far from having any power over them, that they would even cease to be. Now, certainly the bringing up of the children of Israel out of Egypt was of the nature of a mercy, and a great mercy too indeed it was, notwithstanding that, through their unbelief and perverseness, they never got to Canaan. The thing, in itself, was as great a mercy to the body of that generation, as it was to Caleb and Joshua; and their bad temper and bad conduct, which prevented their ever coming to the promised land, did not alter the nature of the thing at all, nor lessen their obligations to gratitude to God, their mighty Deliverer. And yet, all things considered, it had been better for them to have died in their Egyptian bondage, than to have had their carcasses fall in the wilderness, in such an awful manner. And, besides, it is evident that the Scriptures do look upon the common favors, and means of grace, which the non-elect enjoy, under the notion of mercies; and, which otherwise could not be, on this very ground their guilt is aggravated, and they rendered inexcusable, and worthy of a more sore punishment in the world to come. (John iii. 16 — 19 ; xv. 22, 24. Rom. ii. 4, 5. Heb. ii. 2, 3.) And if they are of the nature of mercies, then they are the effects of Christ's merits, as has been already proved. And hence, by the way, we may see the reason why the love and goodness of God, in bringing up the children of Israel out of Egypt, is so mightily set forth in the Old Testament, notwithstanding the body of that generation perished in the wilderness; and why the love and goodness of God, in giving his Son to die for the world, is so mightily set forth in the New Testament, notwithstanding multitudes of mankind perish forever; namely, it was the Israelites' own fault that they perished in the wilderness; and so it is sinners' own fault that they perish forever. (John iii. 19; v. 40.) And did they feel it at heart, it would effectually stop their mouths; for this is an undoubted maxim, that the kindnesses of God to a rebellious, perverse world are not, in themselves, any the less mercies because mankind abuse them to their greater ruin. The kindnesses are, in themselves, the same, whether we make a good improvement of them or no. They are just the same, and so just as great, let our

conduct be what it will. It was a great mercy to the Israelites to be delivered out of Egypt; it was a wonderful expression of divine goodness; and hence it is said, " When Israel was a child, then I loved him, and called my Son out of Egypt; " and a like expression we have in Deut. x. 18 — "God loveth the stranger, in giving him food and raiment." And on the same ground it is said, " God so loved the world," etc., because the gift of Christ to die for the world was an infinite expression of divine goodness; and if mankind do generally abuse this goodness, as the Israelites generally did all God's kindnesses to them, yet still the goodness itself is just the same. A dreadful thing, therefore, it is for the non-elect; even as aggravated a piece of wickedness in them as it would be in any body else, to tread under foot the blood of the Son of God, and make light of all the offers of mercy, and neglect so great salvation. And this, above all other things, will be their condemnation in the coming world. Never are the Jews at all excused, any where in the New Testament, in their slighting the offers of mercy by Christ, on this account, that they were not of the elect. And, indeed, the offers were sincere, and it was entirely their own fault that they did not accept, and they deserved to be treated accordingly. (Matt. xxii. 1, 7.)

Obj. 7. But if God so loved the world, the whole world, as to give his only-begotten Son to die for them, in the sense explained, why does he not go through, and perfect the work, and save the whole world, according to that in Rom. viii. 32 ? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ? "

Ans. 1. And why did not the king, in Matt. xxii., who had made a marriage for his son, and sent his servants to say to them that were bidden, " I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage; " why did not the king, I say, when they refused, compel them to come in? Since he had done so much, why did he not go through and finish the work? And this is directly to the point in hand, because this parable is designed to represent that full provision which is made for the salvation of sinners by the death of Christ; and it proves that the objection has no force in it. But further : — 2. Take your Bible, and read from the 28th verse to the end of the 8th chapter of Romans, and you will see what the apostle's design is, through his whole discourse. " We know," says he, " that all things work together for good to them that love God; to them who are called according to his purpose." But how do we know it? Why, because God is fully determined to bring them to glory at last. For whom he did foreknow, he also did predestinate ; and whom he did predestinate, them he also called, and them he justified, and them he glorified. And God was so fully determined to bring them to glory, and so much engaged in the thing, that he spared not his own Son, but delivered him up for us all; that is, us, who love God, and are his elect people" — for it is of these, and these only, that he here is speaking. " And since he was so much engaged as to do this, we may depend upon it that he will also freely give us all things; that is, us, who love God, and are his elect people. So that never any thing shall hinder our being finally brought to glory, or separate us from the love of God; neither tribulation, nor persecution, nor distress, nor any thing else." So that this is the apostle's argument — Since God was so much engaged to bring them to glory who loved God, and were his elect people, as that he had given his own Son to die for that end, they, therefore, might have the strongest assurance that he would do every thing else which would be needful effectually to bring it about.

But God never designed to bring the non-elect to glory, when he gave his Son to die for the world. He designed to declare himself reconcilable to them through Christ; to offer mercy; to invite them, in common with others, to return; and to assure all that he that believeth shall be saved; and to use means with them more or less, according to his pleasure; but finally, they being obstinate, he designed to leave them to themselves, to take their own course, and, in the end, to deal with them according to their deserts. (Matt. xxiii. 37, 38, and xxii. 1 — 7.) And this being the case, the objection from the apostle's words is evidently groundless. As to the opinion of the Arminians, that God equally designed salvation for all men, purposing to offer salvation to all, and use means with all, and leave all to their own free will, and save those, and those only, who, of their own accord, will become good men; as for this opinion, I say, I think they never learnt it from the Bible; but rather, they seem to have been led into it from a notion that mankind are so good natured that all might, and that at least some actually would, under the enjoyment of the common means of grace, become good men of their own accord, that is, without any such thing as special grace. Convince them that this is an error, and they will soon give up their scheme, and acknowledge their need of sovereign grace, and see the reasonableness and truth of the doctrine of election. Or rather, I may say, convince them, first of all, what God is, and what the law is, and what the nature of true religion is, that they may know what conversion means, and what it means to be a good man, and there will be no difficulty then to convince them of the depravity of mankind; for what leads them to think it so easy a thing to become a good man, and that men may be brought to it merely by the force of moral suasion, is, their wrong idea of the nature of true religion. If religion be what they suppose, then, no doubt, any body may easily become good; for corrupt nature can bear with such a religion. But if religion, or a conformity to God's law, be what I have endeavored to prove it to be in the former Discourse, then, no doubt, mankind are naturally diametrically opposite thereto in the temper of their minds; even all mankind, Arminians as well as others; and all do, or might, know it, if they would seriously and honestly weigh the matter; for it is plain fact. The Arminians are wont mightily to cry up works, and plead for the moral law, as though they were great friends to it; but if their mistakes about the moral law might once be rectified, and they be brought really and heartily to approve it, as holy, just, and good, one principal source of all their errors would be dried up; and particularly their wrong notions about election and universal redemption. "

If we leave God's design out of the apostle's argument, I cannot see that his reasoning would be conclusive, any more than a like argument would have been conclusive, if we should suppose Moses to have used it with the Israelites at the side of the Red Sea. " Since God has now brought you all out of Egypt, and thus divided the Red Sea before you, and drowned your enemies, therefore he - will now, without fail, bring you all to the promised land; " which reasoning - would not have been conclusive; for the body of that generation died in the - wilderness, and that in a very awful manner, notwithstanding this glorious deliverance. But where was there any love, " — will the objector say, — "in God's giving his Son to die for the non-elect; or sincerity in his offering them mercy, if he never designed to bring them to glory, but from eternity intended to leave them to perish in their sins ? " And where was there any love, I answer, in God's bringing the Israelites out of Egypt, or sincerity in his offering to bring them to Canaan, if he never designed eventually to bring them there; but, from eternity, intended to leave them to murmur and rebel, and to have their carcasses fall in the wilderness?

The solution in both cases is the same, and is plainly this: As it was the Israelites' own fault that they did not come to Canaan at last, so it is the sinner's own fault that he finally falls short of glory. However, the Israelites were often in a rage, and ready to say, " The Lord hath brought us into the wilderness to kill us here; " and they murmured against God, and against Moses, for which they were struck dead by hundreds and thousands: and just so sinners do; and the same punishment do they deserve. But had the Israelites felt at heart that it was their own voluntary wickedness which was the sole cause of their ruin, and did sinners feel it at heart too, there would be no murmuring in one case or the other; but every mouth would be stopped. But I have spoken to this before.

To conclude: If this representation of things which I have given be according to truth, hence, then, we may learn these two things, which, indeed, were what I had principally in view in dwelling so long upon this subject, and laboring to answer objections; I say, we may learn, first, that any poor sinner, all the world over, who hears the gospel and believes it, has sufficient grounds of encouragement, from the freeness of God's grace, and the sufficiency of Christ, and the universal calls of the gospel, to venture his eternal all in this way of salvation, and may safely return to God through Christ, in hopes of acceptance; and that without any particular revelation that he is elected, or that Christ died for him in particular. " Any may come, the vilest and the worst; and therefore I may come." And therefore such a particular revelation is perfectly needless: nor could it do any good; for the truth of the gospel may be depended upon; but the truth of such a particular revelation cannot. Secondly, that any poor, sinful, guilty, broken-hearted backslider, who groans under the burden of sin as the greatest evil, and longs to have the power of sin taken down, and his corruptions slain, and himself thoroughly subdued to God, may look up to the infinite free grace of God through Jesus Christ, and pray, " Lord, take away this heart of stone, and give me a heart of flesh. Turn me, and I shall be turned. Lord, if thou wilt, thou canst make me clean. O, create in me a clean heart, and renew in me a right spirit, and restore to me the joy of thy salvation! To thy sovereign grace and self-moving goodness I apply myself, through Jesus Christ. God be merciful to me, a sinner; " and that whether he knows himself to be a child of God, or no; and so whether he knows that he belongs to the number of the elect, or not. Nor does he need any particular revelation that Christ died for him in particular, or that he is elected, or that he is beloved of God: nor would these things do any good to clear up his warrant to come for mercy; because God may, through Christ, give his Holy Spirit to any that ask him. All who are athirst are invited to come and take of the waters of life freely. " Any may come; and therefore I may come, although the vilest creature in the world."

And I appeal to all the generation of God's children, whether this has not been their way of coming to God through Christ, ever since the day they first came to know the Lord. Sure I am, this is the Scripture way. God has sent out a proclamation through a sinful, guilty world, inviting all to come to him, through Jesus Christ, for all things; and given many encouragements, by representing how free his grace is, how sufficient Christ is, and how faithful his promises, and that whosoever will, may come, etc. But nowhere in all the Bible has he revealed it that such and such in particular, by name, among mankind, are elected; and that for these individuals Christ died in particular, by way of encouragement to those particular persons, in order to let them know that they might safely trust in Christ, and come to God through him. But then must we be right, when we understand the gospel and believe it, and, upon the very encouragements which God has given, are emboldened to return, in hopes of acceptance: and this must be agreeable to God's will; and to this must the influences of the true spirit tend. But to venture to return and look to God for mercy, merely upon any other ground, is anti-scriptural; and whatsoever spirit influences thereunto cannot, therefore, be from God.

And thus we see how the door of life is opened by Christ, our great Mediator and High Priest. And hence Christ calls himself " the door." " I am the door; by me if any man enter in, he shall be saved." And hence, also, he calls himself " the way to the Father." "I am the way, the truth, and the life. No man cometh to the Father but by me; " " for through him, we both have an access, by one spirit, unto the Father; " and also, through him, God is reconciling the world to himself, sending ambassadors, and beseeching them to be reconciled. (2 Cor. v. 19, 20.) Which leads me to the next thing proposed. (All emphases mine)

Davenant was one of the British delegates to the Synod of Dordt. He wrote this book after his return from Dordt and reflecting upon his view that the formulations regarding the atonement needed clarification - especially in terms of the atonement's universal applicability to all men. It is extraordinarily helpful, especially in terms of its historical survey, and in distinguishing this view from the Arminian one.

From page 333 - "Yet I think that it ought to be added, that those Fathers, when they restrict the death of Christ to the predestinate, do not do it absolutely; but in consideration of the saving effect which, by means of faith, it brings to them alone: and on the other hand, when they extend this death of Christ to all, they do not extend to all that special will of God in calling them according to His own purpose, in giving them faith, and effectually working in certain individuals according to His own counsel and operation, that they might reap the benefit of the death of Christ. Therefore they so understand the universality of redemption that they did not subvert the secret counsel of predestination, in which thing they differed widely from the Pelagians and Semipelagians. They also understood redemption in such a restricted sense, that at the same time they acknowledged it pertained to all men individually under the condition of faith."

343 - "Once more let it be observed, we do not affirm that the death of Christ at the moment of His dissolution, was actually *applied* to all and every individual of mankind, nor that after His oblation it was infallibly *to be applied*, but that, according to the appointment of God, it is *applicable* to every individual through faith, but he hath not determined to give faith to every individual, by which it may be infallibly applied. Why he should give this medium of application to some and not give it to others, ought not to be inquired, since it cannot be solved; but must be referred to the secret will of God."

344 - "Show me an individual of the human race to whom the minister of the Gospel may not truly say; *God hath so loved thee, that he gave his only begotten Son, that if thou shouldest believe in him, thou shalt not perish but have everlasting life.*"

348-350 / Davenant quoting Musculus on 2 Cor. 5:19-20 and commenting. Andreas Musculus 1514-1581 / Was a German Lutheran Reformer & one of the co-authors of the Formula of Concord.

"But Musculus has explained this whole passage so clearly, that we should be sorry not to bring forward his words: *God, says he, reconciled to himself the whole human race, which was, and is, and will be from the beginning to the end of the world, when he gave his Son to death for all.* Then again, after a few words: *God reconciled the world to himself in Christ, not imputing to them their sins, as far as relates to the work of reconciliation itself - prepared and sufficient for reconciling the whole human race.* But since *reconciliation cannot take place between the unwilling, the Ministry of reconciliation was appointed by God himself, by which all are called and invited heartily to embrace this grace.* If the whole world would embrace it, certainly the whole world would be reconciled to God, all imputation of sins being removed, and would be saved, nor would any mortal perish. Lastly, this is also added; *That the ministers of this reconciliation should preach nothing else than the reconciliation made by God, and so made that he might reconcile the world to himself through Christ, not imputing to them their trespasses.* To preach this grace faithfully, and to call everyone to repentance and faith in Christ, is to preach the word of reconciliation. Thus far Musculus. Those, therefore, who altogether apply themselves and adhere to the secret of predestination, so as at the same time to fritter away and evidently to subvert this reconciliation of the world, overturn also the ground of our preaching the Gospel, which consists in this chiefly, that we assure every man, that God is so reconciled to him by the death of Christ, that if he believes in Christ, he will not impute to him his trespasses, but will bestow upon him eternal life. This work, confirmed on the part of God and Christ, is called *the reconciliation and redemption of the world*, although He hath not willed that the unbelieving and impenitent should be reconciled and redeemed. Thus Prosper speaks (ad Capit. Gallor. object. 9.) *The Redeemer of the world gave his own blood for the world, and the world would not be redeemed.* Thus the Church of England speaks in the 31st Article, The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is no other satisfaction for sin, but that alone." Thus also St. Paul speaks, when he says, *God was in Christ reconciling the world to himself*, that is, God, by giving his Son to death, himself supplied for his enemies an asylum of reconciliation, to which whosoever flees for refuge, has God so appeased and reconciled through the benefit of it, that he will at once receive him into his favor."

(All emphases are the Author's own)

### **13. Henry Scudder: The Christian's Daily Walk.**

With endorsements by both John Owen and Richard Baxter. / [Henry Scudder's \(c. 1585-1652\) Dualistic View of Christ's Death](#)  
 In 1642, Scudder was "commissioned to be a member of the Westminster Assembly" and "served there faithfully, chairing a committee that reviewed proof-texts for the Confession of Faith" (Beeke, *Meet the Puritans*, p. 514.). John Owen wrote a "Recommendation" to this book saying, "I must say that I find in this [book] that authority and powerful evidence of truth, arising

from a plain transferring of the sacred sense of the Scripture in words and expressions suited to the experience of gracious, honest, and humble souls, that the most accurate and adorned discourses of this age do not attain or rise up unto."

"8. Some others go farther: they acknowledge that God's justice must be satisfied, and they think it is satisfied for them, dreaming of universal redemption, by Christ, who indeed is said to die to "take away the sins of the world." This causeth their conscience to be quiet, notwithstanding that they live in sin.

It must be granted, that Christ gave himself a ransom for all. This ransom may be called general, and for all, in some sense: but how? namely, in respect of the common nature of man, which he took, and of the common cause of mankind, which he undertook; and in itself it was of sufficient price to redeem all men; and because applicable to all, without exception, by the preaching and ministry of the gospel. And it was so intended by Christ, that the plaster should be as large as the sore, and that there should be no defect in the remedy, that is, in the price, or sacrifice of himself offered upon the cross, by which man should be saved, but that all men, and each particular man, might in that respect become salvable by Christ.

Yet doth not the salvation of all men necessarily follow hereupon; nor must any part of the price which Christ paid, be held to be superfluous, though many be not saved by it.

But know, that the application of the remedy, and the actual fruit of this all-sufficient ransom, redoundeth to those who are saved only by that way and means which God was pleased to appoint, which, in the case of adults, is faith, by which Christ is actually applied. Which condition, many to whom the gospel doth come, make impossible to themselves, through a willful refusal of the gospel, and salvation itself by Christ, upon those terms which God doth offer it.

Upon this sufficiency of Christ's ransom, and intention of God and Christ, that it should be sufficient to save all, is founded that general offer of Christ to all and to each particular person, to whom the Lord shall be pleased to reveal the gospel: likewise that universal precept of the gospel, commanding every man to repent, and believe in Christ Jesus; as also the universal promise of salvation, made to every one that shall believe in Christ Jesus.

Although, in one sense, it is true, Christ may be said to have died for all, yet let no one think to enjoy the benefits of his precious death and sacrifice, without serious diligence to make their calling and election sure. For God did intend this all-sufficient price for all, otherwise to his elect in Christ, than to those whom he passed by and not elected; for he intended this not only out of a general and common love to mankind, but out of a peculiar love to his elect. He gave not Christ equally and alike to save all; and Christ did not so lay down his life for the reprobate as for the elect. Christ so died for all, that his death might be applicable to all. He so died for the elect, that his death might be actually applied unto them. He so died for all, that they might have an object of faith, and that if they should believe in Christ, they might be saved. But he so died for the elect that they might actually believe, and be saved. Hence it is that Christ's death becometh effectual to them, and not to the other, though sufficient for all. Now that many believe not, they having the means of faith, the fault is in themselves, through their willfulness or negligence; but that any believe to salvation, is of God's grace, attending his election, and Christ's dying out of his especial love for them; and not of the power of man's free-will: God sending his gospel, and giving the grace of faith and new obedience to those whom of his free grace he hath ordained to eternal life, both where he pleaseth and when he pleaseth.

Furthermore, it must be considered that notwithstanding the all-sufficiency of Christ's death, whereby the new covenant of grace is ratified and confirmed, the covenant is not absolute, but conditional. Now what God proposeth conditionally, no man must take absolutely. For God hath not said that all men without exception shall be saved by Christ's death: although he saith, Christ died for all; but salvation is promised to those only who repent and believe.

Wherefore, notwithstanding Christ's infinite merit, whereby he satisfied for mankind; and notwithstanding the universality of the offer of salvation to all to whom the gospel is preached; both scripture and experience show, that not all, nor yet the most, shall be saved, and that because the number of them who repent, and unfeignedly believe, whereby they make particular and actual application of Christ and his merits to themselves, are fewest. For of those many that are called, few are chosen. Wherefore let none ignorantly dream of an absolute, universal redemption, as many simple people do. For though Christ be said to suffer to take away the sins of the whole world, yet the scripture saith, that the whole world of unbelievers and of ungodly men shall perish eternally."

*The Christian's Daily Walk in Security and Peace (Glasgow: William Collins, 1826), p. 279-282.*

#### **14. The Doctrine of Reprobation: John Bunyan -**

CHAPTER 9 - *Whether God would in deed and in truth that the Gospel, with the Grace thereof, should be tendered to those that yet*

*he hath bound up under Eternal Reprobation?*

**To this question I shall answer — First. In the language of our Lord, “Go preach the Gospel unto every creature,” and again: “Look unto me, all ye ends of the earth, and be ye saved; and whosoever will let him take the water of life freely.” And the reason is, because Christ died for all, tasted death for every man, is the Savior of the world, and the propitiation for the sins of the whole world.**

**Secondly.** I gather it from those several censures that even every one goeth under that, doth not receive Christ when offered in the general tenders of the Gospel: “He that believeth not shall be damned; he that believeth not makes God a liar, because he believeth not the record that God hath given of his Son;” and, “Woe unto thee, Capernaum, woe unto thee, Corazin, woe unto thee, Bethsaida; with many other sayings; all which words, with many other of the same nature, carry in them a very great argument to this very purpose; for if those that perish in the days of the Gospel shall have at least their damnation heightened because they have neglected and refused to receive the Gospel, it must needs be: that the Gospel was with all faithfulness to be tendered unto them; the which it could not be unless the death of Christ did extend itself unto them; for the offer of the Gospel cannot, with God’s allowance, be offered any further than the death of Jesus Christ doth go; because if that be, taken away there is indeed no Gospel nor grace to be extended. Besides, if by every creature, and the like should be meant only the elect, then are all the persuasions of the Gospel to no effect at all; for still the unconverted, who are here condemned for refusing of it, they return it as fast again: I do not know I am elected, and therefore dare not come to Jesus Christ; for if the death of Jesus Christ, and so the general tender of the Gospel, concern the elect alone, I, not knowing myself to be one of that number, am at a mighty plunge; nor know I whether is the greatest sin, to believe or to despair; for I say again, if Christ died only for the elect, etc., then, I, not knowing myself to be one of that number, dare not believe the Gospel that holds forth his blood to save me; nay, I think with safety may not, until I first do know I am elect of God and appointed thereto.

**Thirdly.** God the Father and Jesus Christ his Son would have all men whatever invited by the Gospel to lay hold of life by Christ, whether elect or reprobate; for though it be true that there is such a thing as election and reprobation, yet God, by the tenders; of the Gospel in the ministry of his word, looks upon men under another consideration to wit, as sinners — and as sinners invites them to believe, lay hold of, and embrace the same. He saith not to his ministers, “Go preach to the elect because they are elect, and shut out others be: cause they are not so.” But, “Go preach the Gospel to sinners; and as they are such, go bid them come to me and live.” And it must needs be so, otherwise the preacher could neither speak in faith nor the people hear in faith; first, the preacher could not speak in faith, because he knoweth not the elect from the reprobate; nor they again hear in faith, because, as unconverted, they would be always ignorant of that also; so, then, the minister neither knowing whom he should offer life unto, nor yet the people which of them are to receive it, how could the word now be preached in faith with power? and how could the people believe and embrace it? But now the preacher offering mercy in the Gospel to sinners as they are sinners, here is way made for the word to be spoken in faith, because his hearers are sinners; yea, and encouragement also for the people to receive and close therewith, the understanding they are sinners: “Christ Jesus came into the world to save sinners.”

**Fourthly.** The Gospel must be preached to sinners, as they are sinners, without distinction of elect or reprobate, because neither the one nor yet the other (as considered under these simple acts) are fit subjects to embrace the Gospels for neither the one act nor yet the other doth make either of them sinners but the Gospel is to be tendered to men as they are sinners and personally under the curse of God for sin; wherefore to proffer grace to the elect because they are elect, it is to proffer grace and mercy to them as not considering them as sinners. And, I say, to deny it to the reprobate because he is not elected, it is not only a denial of grace to them that have no deed thereof, but also before occasion is given on their part for such a dispensation. And I say again, therefore, to offer Christ and grace to man elect, as simply so considered, this administers to him no comfort at all, he being here no sinner and so engageth not the heart at all to Jesus Christ, for that comes in and is effected on them as they are sinners. Yea, to deny the Gospel also to the reprobate because he is not elect, it will not trouble him at all; for, saith he, “So I am not a sinner, and so do not need a Savior.” But now, because the elect have no need of grace in Christ by the Gospel but as they are sinners, nor the reprobates cause to refuse it as they are sinners, therefore Christ, by the word of the Gospel, is to be proffered to both, without considering elect or reprobate, even as they are sinners. “The whole have no need of the physician, but those that are sick. I came not to call the righteous, but sinners, to repentance.” Thus you see the Gospel is to be tendered to all in general, as well to the reprobate is to the elect, to sinners as sinners; and so are they to receive it and to close with the tenders thereof.

CHAPTER 10 - *Seeing, then, that the Grace of God in the Gospel is by that to be Proffered to Sinners as Sinners, as well to the Reprobate as the Elect, is it possible for those who indeed are not Elect to Receive it and be Saved?*

To this question I shall answer several things, but first I shall show you what that grace is that is tendered in the name Gospel, and secondly, what it is to receive it and be saved.

**First,** then. The grace that is offered to sinners as sinners, without respect to this or that person, it is a sufficiency of righteousness,

pardoning grace, and life, laid up in the person of Christ, held forth in the exhortation and word of the Gospel, and promised to be theirs that receive it; yea, I say, in so universal a tender that not one is by it excluded or checked in the least, ‘but rather encouraged if he hath the least desire to life; yea, it is held forth to beget both desires and longings after the life thus laid up in Christ.

**Secondly.** To receive this grace thus tendered by the Gospel, it is —

1. To believe it is true.
2. To receive it heartily and unfeignedly through faith. And,
3. To let it have its natural: sway, course and authority in the soul, and that in that measure as to bring forth the fruits of good living in heart, word, and life, both before God and man.

Now then to the question: Is it possible that this tender, thus offered to the reprobate, should by him be thus received and embraced and he live thereby?

To which I answer in the negative. Igor yet to the elect themselves — I mean as considered dead in trespasses and sins, which is the state of all men, elect as well as reprobate. So, then, though there be a sufficiency of life and righteousness laid up in Christ for all men, and this tendered by the Gospel to them without exception, yet sin coming in between the soul and the tender of this grace, it hath in truth disabled all men, and so, notwithstanding this tender, they continue to be dead. For the Gospel, I say, coming in word only, saveth no man, because of man’s impediment; wherefore those that indeed are saved by this Gospel, the word comes not to them in word only, but also in power, and in the Holy Ghost is mixed with faith, even with the faith of the operation of God, by whose exceeding great and mighty power they are raised from this dearth of sin and enabled to embrace the Gospel. Doubtless, all men being dead in trespasses, and sins, and so captivated under the power of the devil, the curse of the law, and shut up in unbelief, it must be the power of God, yea, the exceeding greatness of that power, that raiseth the soul from this condition to receive the holy Gospel. For man by nature (consider him at best) can see no more nor do no more than what the principles of nature understands and helps to do; which nature being below the discernings of things truly, spiritually, and savingly good, it must needs fall short of receiving, loving, and delighting in them “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” Now, I say, if the natural man at best (for the elect before conversion are no more, if quite so much) cannot do this, how shall they attain thereto, being now not only corrupted and infected, but depraved, bewitched and dead, swallowed up of unbelief, ignorance, confusion, hardness of heart, hatred of God, and the like? When a thorn by nature beareth grapes, and a thistle beareth figs, then may this thing be. To lay hold of and receive the Gospel by a true and saving faith, it is an act of the soul, has made a new creature, which is the workmanship of God: “Now He that hath wrought us for the selfsame thing is God. For a corrupt tree cannot bring forth good fruit. Can the Ethiopian change his skin?”

But yet the cause of this impossibility —

1. Lieth not in reprobation, the elect themselves being as much unable to receive it as the other.
2. Neither is it because the reprobate is excluded in the tender, for that is universal.
3. Neither is it because there wanteth arguments in the tenders of the Gospel, for there is not only plenty, but such as be persuasive, clear, and full of rationality.
4. Neither is it because these creatures have no need thereof, for they have broken the law.
5. Wherefore it is because indeed they are by sin dead, captivated, mad, self-opposers, blind, alienated in their minds, and haters of the Lord.

Behold the ruins that sin hath made! Wherefore, whoever receiveth the grace that is tendered, in the Gospel, they must be quickened by the power of God, their eyes must be opened, their understandings illuminated, their ears unstopped, their hearts circumcised, their wills also rectified, and the Son of God revealed in them; yet, as I said, not because there wanteth argument in these tenders, but because men are dead, and blind, and cannot hear the word. “Why do you not understand my speech? (saith Christ) even because you cannot hear my word.”

For otherwise, as I said but now, there is

1. Rationality enough in the tenders of the Gospel.
2. Persuasions of weight enough to provoke to faith. And,
3. Arguments enough to persuade to continue therein.

**First.** Is it not reasonable that man should believe God in the proffer of the Gospel and live by it?

**Secondly.** Is there not reason, I say, both from the truth and faithfulness of God, from the sufficiency of the merits of Christ, as also from the freeness and fullness of the promise? What unreasonable thing doth the Gospel bid thee credit? Or what falsehood doth it command thee to receive for truth? Indeed, in many points the Gospel is above reason, but yet in never a one against it, especially in

those things wherein it beginneth with the sinner in order to eternal life.

Again, touching its persuasions to provoke to faith —

*First.* With how many signs and wonders, miracles and mighty deeds, hath it been once and again confirmed, and that to this very end!

*Secondly.* With how many oaths, declarations, attestations, and proclamations is it avouched, confirmed, and established!

*Thirdly.* And why should not credence be given to that Gospel that is confirmed by blood, the blood of the Son of God himself — yea, that Gospel that did never yet fail any that in truth have cast themselves upon it since the foundation of the world?

Again, as there is rationality enough and persuasion sufficient, so there is also argument most prevalent, to persuade to continue therein, and that too heartily, cheerfully, and unfeignedly, unto the end, did not, as I have said, blindness, madness, deadness, and willful rebellion carry them away in the

vanity of their minds and overcome them.

For, first, if they could but consider how they have sinned, how they have provoked God, etc. — if they could but consider what a dismal state the state of the damned is, and also that in a moment their condition is; like to be the same — would they not cleave to the Gospel and live?

*Secondly.* The enjoyment of God, and Christ, and saints, and angels being the sweetest, the pleasures of heaven the most comfortable, and to live always in the height of light, life, joy, gladness imaginable, one would think were enough to persuade the very damned now in hell.

There is no man that perisheth for want of sufficient reason in the tenders of the Gospel, nor any for want; of persuasions to faith, nor yet because there wanteth arguments to provoke to continue therein. But the truth is, the Gospel in this hath to do with unreasonable creatures, with such as will not believe it, and, that because it is truth: “And because I tell you the truth,” saith Christ, (therefore) “you believe me not.”

*Question.* Well, but if this in truth be thus, how then comes it to pass that some receive it and live for ever? for you have said before that the elect are as bad as the reprobate, and full as unable as they (as men) to close with these tenders and live.

*Answer.* Doubtless this is true, and were the elect left to themselves, they, through, the wickedness of their heart, would perish as do others. Neither could all the reasonable, persuasive, prevalent arguments of the Gospel of God in Christ prevail to make any receive it and live. Wherefore here you must consider that as there is mercy proclaimed in the general tenders of the Gospel, so there is also the grace of election; which grace kindly overruleth and winneth the spirit of the chosen, working in them that unfeigned closing therewith that makes it effectual to their undoubted salvation; which indeed is the cause that not only in other ages, but also to this day, there is a remnant that receive this grace, they being appointed, I say, thereto before the world began, preserved in time from that which would undo them: and enabled to embrace the glorious Gospel of grace, and peace, and love.

Now there is a great difference between the grace of election and the grace that is wrapped up in the general tenders of the Gospel — a difference, I say, and that both as to its timing, latituding, and working.

1. Touching its timing: it is before, yea long before, there was either tender of the grace wrapped up in the Gospel to any, or any need of such a tender.

2. They also differ in latitude: the tender of grace in the Gospel are common and universal to all, but the extension of that of election special and peculiar to some. “There is a remnant according to the election of grace.”

3. Touching the working of the grace of election: it differs much in some things from the working of the grace that is offered in the general tenders of the Gospel; as is manifest in these particulars:

1. The grace that is offered in the general tenders of the Gospel calleth for faith to lay hold upon and accept thereof, but the special grace of election worketh that faith which doth lay hold thereof.

2. The grace that is offered in the general tenders of the Gospel calleth for faith as a condition in us, without which there is no life, but the special grace of election worketh faith in us without any such conditions.

3. The grace that is offered in the general tenders of the Gospel promiseth happiness upon the condition of persevering in the faith only, but the special grace of election causeth this perseverance.

4. The grace offered in the general tenders of the Gospel when it sparkleth most leaveth the greatest part of men behind it, but the special grace of election, when it shineth least, doth infallibly bring every soul therein concerned to everlasting life.

5. A man may overcome and put out all the light and life that is begotten in him by the general tenders of the Gospel, but none shall overcome, or make void, or frustrate the grace of election.

6. The general tenders of the Gospel, considered without a concurrence of the grace of election, help not the elect himself when sadly fallen.

Wherefore, when I say the grace that is offered in the general tenders of the Gospel, I mean that grace when offered as not being accompanied with a special operation of God's eternal love by way of conjunction therewith. Otherwise the grace that is tendered in the general offers of the Gospel is that which saveth the sinner now and that brings him to everlasting life; that is, when conjoined with that grace that; blesseth and maketh this general tender effectually efficacious. The grace of election worketh not without, but by these tenders generally; neither doth the grace thus tendered effectually work but by and with the grace of election: "As many as were ordained to eternal life believed," the word being then effectual to life, when the hand of the Lord is effectually therewith to that end. "They spoke (saith the text) unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed and turned unto the Lord."

We must always put difference between the word of the Gospel and the power that manageth that word; we must put difference between the common and more special operations of that power also, even as there is evidently a difference to be put between those words of Christ that were effectual to do what was said, and of those words of his which were but words only, or at least not (so) accompanied with power. As for instance: that same Jesus that said to the leper, "Say nothing to any man," said also to Lazarus, "Come forth;" yet the one obeyed, the other did not, though he that obeyed was least in a capacity to do it, he being now dead and stunk in his grave. Indeed, unbelief hath hindered Christ much, yet not when he putteth forth himself as Almighty, but when he doth suffer himself by them to be abused who are to be dealt with by ordinary means; otherwise legions of devils, with ten thousand impediments, must fall down before him and give way unto him. There is a speaking and a (so) speaking: "They (so) spoke that a great multitude, both of the Jews and also of the Greeks, believed." Even as I have hinted already, there is a difference between the coming of the word when it is in power and when it is in word, only. So, then, the blessed grace of election chooseth this man to good, not because he is good; it chooseth him to believe, not because he doth believe; it chooseth him to persevere, not because he doth so; it foreordains that this man shall be created in Christ Jesus unto good works, not if a man will create himself thereto.

What shall we say then? Is the fault in God, if any perish? Doubtless, no; nor yet in his act of eternal reprobation neither; it is grace that saveth the elect, but sin that damns the rest: it is superabundant grace that causeth the elect to close with the tenders of life and live, and it is the abounding of sin that holds off the reprobate from the rational necessity and absolute tenders of grace. To conclude, then: The Gospel calleth for credence as a condition, and that both from the elect and reprobate; but because none of them both, as dead in sin, will close therewith and live, therefore grace, by virtue of electing love, puts forth itself to work and do for some beyond reason, and justice cuts off others for slighting so good, so gracious, and necessary a means of salvation, so full both of kindness, mercy, and reason.

CHAPTER 11 - *Seeing it is not possible that the Reprobate should receive this Grace and live, and also seeing this is infallibly Foreseen of God, and again, seeing God hath - Fore-determined to suffer it so to be, why doth he yet Will and Command that the Gospel, and so Grace in the general tenders thereof, should be proffered unto them!*

WHY, then, is the Gospel offered them? Well, that there is such a thing as eternal reprobation I have showed you, also what this eternal reprobation is I have opened unto you; and shall now show you also that though these reprobates will infallibly perish, which God not only foresaw, but foredetermined to suffer them most assuredly to do so, yet there is reason, great reason, why the Gospel, and so the grace of God thereby, should be tendered, and that in general terms, to them as well as others.

But before I come to lay the reasons before you I must mind you afresh of these particulars:

1. That eternal reprobation makes no man a sinner.
2. That the foreknowledge of God that the reprobate would perish makes no man a sinner.
3. That God's infallibly determining upon the damnation of him that perisheth makes no man a sinner.
4. God's patience and long-suffering and forbearance until the reprobate fits himself for eternal destruction makes no man a sinner.

So, then, God may reprobate, may suffer the reprobate to sin, may foredetermine his infallible damnation, through the preconsideration of him in sin, and may also forbear to work that effectual work in his soul that would infallibly bring him out of this condition, and yet neither be the author, contriver, nor means of man's sin and misery.

Again, God may infallibly foresee that this reprobate, when he hath sinned, will be an unreasonable opposer of his own salvation, and may also determine to suffer him to sin and be thus unreasonable to the end, yet be gracious, yea, very gracious, if he offer him life, and that only upon reasonable terms, which yet he denieth to close with.

The reasons are —

1. Because not God, but sin, hath made him unreasonable, without which, reasonable terms had done his work for him; for reasonable terms are the most equal and righteous terms that can be propounded between parties at difference; yea the terms that most suiteth and agreeth with a reasonable creature, such as man; nay, reasonable terms are, for terms, the most apt to work with that man whose reason is brought into and held captive by very sense itself.

2. God goeth yet further: he addeth promises of mercy, as those that are inseparable to the terms he offereth, even to pour forth his Spirit unto them: "Turn at my reproof, and behold I will pour forth of my Spirit unto you, and incline your ear; come unto me, hear, and your soul shall live."

Now, then, to the question itself — to wit, that seeing it is impossible the reprobate should be saved, seeing also this is infallibly foreseen of God, and seeing also that God hath beforehand determined to suffer it so to be, yet I shall show you it is requisite, yea, very requisite, that he should both will and command that the Gospel, and so grace in the general tenders thereof, should be proffered unto them.

#### THE FIRST REASON

And that, first, to show that this reprobation doth not in itself make any man absolutely incapable of salvation; for if God had intended that by the act of reprobation the persons therein concerned should also by that only act have been made incapable of everlasting life, then this act must also have tied up all the means from them that tendeth to that end, or at least have debarred the Gospel's being offered to them by God's command for that intent; otherwise who is there but would have charged the Holy One as guilty of guile and worthy of blame for commanding that the Gospel of grace and salvation should be offered unto this or that man, whom yet he hath made incapable to receive it by his act of reprobation? Wherefore this very thing — to wit, that the Gospel is yet to be tendered to those eternally reprobated — sheweth that it is not simply the act of God's reprobation, but sin, that incapacitateth the creature of life everlasting; which sin is no branch of this reprobation, as is evident, because the elect and reprobate are both alike defiled therewith.

#### THE SECOND REASON

Secondly. God also sheweth by this that the reprobate doth not perish for want of the offers of salvation, (though he hath offended God,) and that upon most righteous terms, according to what is written: "As I live, saith the Lord, I have no pleasure in the death of him that dieth, but that the wicked turn from his wicked way and live. Turn unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts." So, then, here lieth the point between God and the reprobate, (I mean the reprobate since he hath sinned;) God is willing to save him upon reasonable terms, but not upon terms above reason; but no reasonable terms will down with the reprobate, therefore he must perish for his unreasonableness.

That God is willing to save even those that perish for ever is apparent, both from the consideration of the goodness of his nature, of man's being his creature, and indeed in a miserable state. But, I say, as I have also said already, there is a great difference between his being willing to save them through their complying with these his reasonable terms, and his being resolved to save them whether they, as men, will close therewith or no; so only he saveth the elect themselves, even; according to the riches of his grace, even according to his riches in glory, by Christ Jesus working effectually in them what the Gospel, as a condition, calleth for from them. And hence it is that he is said to give faith, (yea the most holy faith, for that is the faith of God's elect,) to give repentance, to give a new heart, to give his fear, even that fear that may keep them for ever from everlasting ruin, still engaging his mercy and goodness to follow them all the days of their lives, that they may dwell in the house of the Lord for ever; and as another Scripture saith, "Now he that hath wrought us for the selfsame thing is God."  
(Emphases mine)

#### 15. John Calvin.

*"As the whole matter of our salvation must not be sought any where else than in Christ, so we must see whence Christ came to us, and why he was offered to be our Savior. Both points are distinctly stated to us: namely, that faith in Christ brings life to all, and that Christ brought life, because the Heavenly Father loves the human race, and wishes that they should not perish. From Calvin's Commentary on John 3:16 (Emphasis mine).*

*That, then, is how our Lord Jesus bore the sins and iniquities of many. But in fact, this word "many" is often as good as equivalent to "all". And indeed, our Lord Jesus was offered to all the world. For it is not speaking of three or four when it says: 'For God so loved the world, that he spared not His only Son.' But yet we must notice that the Evangelist adds in this passage: "That whosoever believes in Him shall not perish but obtain eternal life." Our Lord Jesus suffered for all, and there is neither great nor small who is not inexcusable today, for we can obtain salvation through him. Unbelievers who turn away from Him and who deprive themselves of him by their malice are today doubly culpable. For how will they excuse their ingratitude in not receiving the blessing in which*

*they could share by faith?* John Calvin, Sermons on Isaiah's Prophecy of the Death and Passion of Christ, 52:12, p., 140-1. (Emphasis mine)

*"On the other hand, when Luke speaks of the priests, he is speaking of the responsibility of those who public office. Principally, they are ordained to bear God's word. So when some falsehood appears or Satan's wicked disseminations proliferate, it is their duty to be vigilant, confront the situation, and do everything in their power to protect poor people from being poisoned by false teachings and to keep the souls redeemed by the precious blood of our Lord Jesus Christ from perishing, from entering into eternal death. John Calvin, Sermons on Acts 1-7, Sermon 9, Acts 4:1-4, p., 112. (Emphasis mine)*

*And that speaks not only to those who are charged with the responsibility of teaching God's word, but to everyone in general. For on this point the Holy Spirit, who must be our guide, is not disparaging the right way to teach. If we wish to serve our Master, that is the way we must go about it. We must make every effort to draw everybody to the knowledge of the gospel. For when we see people going to hell who have been created in the image of God and redeemed by the blood of our Lord Jesus Christ, that must indeed stir us to do our duty and instruct them and treat them with all gentleness and kindness as we try to bear fruit this way. But still Stephen had a special reason. He. was speaking to the Jews, who professed to be God's people. 'That then has to do with the 'brothers' Stephen was talking about at the outset. 'That is the relationship we now have with the papists, although they differ from us. 'They confess that Jesus Christ is the Redeemer of the world and then destroy his power while still retaining some sign of the gospel. They confess that Jesus Christ is the Son of God and that what the Evangelists wrote about him must be adhered to as God's truth, even though they do not believe it. So if we have that in common with the papists, there is some appearance of brotherhood. "John Calvin, Sermons on Acts 1-7, Sermon 41, Acts 7:51, pp., 587-588. (All emphases mine)*

*On Isaiah 53:12 Calvin writes: "First, He offered the sacrifice of his body, and shed His blood, that he might endure the punishment which was due us; and secondly, in order that the atonement might take effect, he performed the office of an advocate, and interceded for all who embraced this sacrifice by faith."*

*On John 14:16 Calvin notes: "Christ's proper work was to appease the wrath of God by atoning for the sins of the world, to redeem men from death and to procure righteousness and life. That of the Spirit is to make us partakers not only of Christ Himself, but of all His blessings."*

*"This ought also to be no less attended to by us in the present day; for, in order that the redemption of Christ may be effectual and useful to us, we must renounce our former life, though derived from the teaching and practice of our fathers. " Calv. Comm. on 1 Peter 1:18. (Emphasis mine) Note Calvin's assertion that the redemption needs to become effectual, and is not so automatically.*

*"Though Christ may be denied in various ways, yet Peter, as I think, refers here to what is expressed by Jude, that is, when the grace of God is turned into lasciviousness; for Christ redeemed us, that he might have a people separated from all the pollutions of the world, and devoted to holiness ,and innocence. They, then, who throw off the bridle, and give themselves up to all kinds of licentiousness, are not unjustly said to deny Christ by whom they have been redeemed. Calvin, 2 Peter 2:1.*

*"The only Lord God," or, God who alone is Lord. Some old copies have, "Christ, who alone is God and Lord." And, indeed, in the Second Epistle of Peter, Christ alone is mentioned, and there he is called Lord. But He means that Christ is denied, when they who had been *redeemed by his blood*, become again the vassals of the Devil, and thus *render void as far as they can that incomparable price*. Calvin, Jude 4.*

All emphases mine. The most comprehensive collection of quotes along these lines from Calvin that I am aware of can be found at the Calvin and Calvinism website. The Calvin index can be directly accessed here: <http://calvinandcalvinism.com/?p=230>

**16. Expository Thoughts on the Gospel of John: J. C. Ryle.** The quote below is from his comments on John 3:16. I believe Ryle states here both the authentic Calvinist position, and the Biblical one. This is the statement I would own as the best representation of my own view.

*On John 3:16 "On the other hand, we must beware of narrow and contracted opinions. We must not hesitate to tell any sinner that God loves him. It is not true that God cares for none but His own elect, or that Christ is not offered to any but those who are*

ordained to eternal life. There is a "kindness and love" in God towards all mankind. It was in consequence of that love that Christ came into the world, and died upon the cross. Let us not be wise above that which is written, or more systematic in our statements than Scripture itself. God has no pleasure in the death of the wicked. God is not willing that any should perish. God would have all men to be saved. God loves the world." .

"The words, "God loved the world," have received two very different interpretations. The importance of the subject in the present day makes it desirable to state both views fully.

Some think, as Hutcheson, Lampe, and Gill, that the "world" here means God's elect out of every nation, whether Jews or Gentiles, and that the "love" with which God is said to love them is that eternal love with which the elect were loved before creation began, and by which their calling, justification, preservation and final salvation are completely secured. – This view, though supported by many and great divines, does not appear to me to be our Lord's meaning. For one thing, it seems to me a violent straining of language to confine the word "world" to the elect. "The world" is undoubtedly a name sometimes given to the wicked exclusively. But I cannot see that it is a name ever given to the saints. – For another thing, to interpret the word "world" of the elect only is to ignore the distinction which, to my eyes, is plainly drawn in the text between the whole of mankind and those out of mankind who "believe." If the "world" means only the believing portion of mankind, it would have been quite enough to say, "God so loved the world, that he gave his only begotten Son, that the world should not perish." But our Lord does not say so. He says, "that whosoever believeth, i.e., that whosoever out of the world believeth." – Lastly, to confine God's love to the elect, is taking a harsh and narrow view of God's character, and fairly lays Christianity open to the modern charges brought against it as cruel and unjust to the ungodly. If God takes no thought for any but his elect, and cares for none beside, how shall God judge the world? – I believe in the electing love of God the Father as strongly as any one. I regard the special love with which God loves the sheep whom He has given to Christ from all eternity, as a most blessed and comfortable truth, and one most cheering and profitable to believers. I only say, that it is not the truth of this text.

The true view of the words, "God loved the world," I believe to be this. The "world" means the whole race of mankind, both saints and sinners, without any exception. The word, in my opinion, is so used in John i. 10, 29; vi. 33, 51; viii. 12. – Rom. iii. 19. – 2 Cor. v. 19. – 1 John ii. 2; iv. 14. The "love" spoken of is that love of pity and compassion with which God regards all His creatures, and specially regards mankind. It is the same feeling of "love" which appears in Psalm cxlv. 9. – Ezek. xxxiii. 11. – John vi. 32. – Titus iii. 4. – 1 John iv. 10. – 2 Pet. iii. 9. – 1 Tim. ii. 4. It is a love unquestionably distinct and separate from the special love with which God regards His saints. It is a love of pity and not of approbation or complaisance. But it is not the less a real love. It is a love which clears God of injustice in judging the world.

I am quite familiar with the objections commonly brought against the theory I have just propounded. I find no weight in them, and am not careful to answer them. Those who confine God's love exclusively to the elect appear to me to take a narrow and contracted view of God's character and attributes. They refuse to God that attribute of compassion with which even an earthly father can regard a profligate son, and can offer to him pardon, even though his compassion is despised and his offers refused. I have long come to the conclusion that men may be more systematic in their statements than the Bible, and may be led into grave error by idolatrous veneration of a system. The following quotation from one whom for convenience sake I must call a thorough Calvinist, I mean Bishop Davenant, will show that the view I advocate is not new.

"The general love of God toward mankind is so clearly testified in Holy Scripture, and so demonstrated by the manifold effects of God's goodness and mercy extended to every particular man in this world, that to doubt thereof were infidelity, and to deny it plain blasphemy." - *Davenant's Answer to Hoard*, p. 1.

"God hateth nothing which Himself created. And yet it is most true that He hateth sin in any creature, and hateth the creature infected with sin, in such a matter as hatred may be attributed to God. But for all this He so generally loved mankind, fallen in Adam, that He hath given His only begotten Son, that what sinner soever believeth in Him should not perish but have everlasting life. And this everlasting life is so provided for man by God, that no decrees of His can bring any man thither without faith and repentance; and no decrees of His can keep any man out who repenteth and believeth. As for the measure of God's love exhibited in the external effect unto man, it must not be denied that God poureth out His grace more abundantly on some men than on others, and worketh more powerfully and effectually in the hearts of some men than of others, and that out of His alone will and pleasure. But yet, when this more special love is not extended, His less special love is not restrained to outward and temporal mercies, but reacheth to internal and spiritual blessings, even such as will bring men to an eternal blessedness, if their voluntary wickedness hinders not." - *Davenant's Answer to Hoard*, p. 469.

"No divine of the Reformed Church, of sound judgment, will deny a general intention or appointment concerning the salvation of all men individually by the death of Christ, on the condition if they believe. For the intention or appointment of God is general, and is plainly revealed in Holy Scripture, although the absolute and not to be frustrated intention of God concerning the gift of faith and eternal life to some persons, is special, and limited to the elect alone. So I have maintained and do maintain." - *Davenant's Opinion on the Gallican Controversy*.

Calvin observes on this text, *"Christ brought life, because the heavenly Father loves the human race, and wishes that they should not perish."* Again he says, *"Christ employed the universal term whosoever, both to invite indiscriminately all to partake of life, and to cut off every excuse from unbelievers. Such also is the import of the term world. Though there is nothing in the world that is worthy of God's favor, yet He shows Himself to be reconciled to the whole world, when he invites all men without exception to the faith of Christ."* The same view of God's "love" and the "world," in this text, is taken by Brentius, Bucer, Calovinius, Glassius, Chemnitius, Musculus, Bullinger, Bengal, Nifanius, Dyke, Scott, Henry, and Manton.

Expository Thoughts on the Gospels, Vol. 3, by J. C. Ryle. See pages 156-158. (Emphasis mine)

#### **17. William Twisse: Prolocutor of the Westminster Assembly.**

"I am ready to profess," says the famous Doctor Twisse, "and that, I suppose, as out of the mouths of all of our divines, that every one who hears the gospel, (without distinction between elect or reprobate) is bound to believe that Christ died for him, so far as to procure both pardon of his sins, and the salvation of his soul, in case he believes and repents." Again, "As Peter could not have been saved, unless he had believed and repented, so Judas might have been saved, if he had done so." Again, "John 3:16, gives a fair light of exposition to those places where Christ is said to have died for the sins of the world - yea, of the whole world, to wit, in this manner; - that whosoever believeth in him, should not perish, but have everlasting life." - Dr. Twisse, on the riches of God's love to the vessels of mercy, &c.

The above is quoted from page 294 in: The Works of Joseph Bellamy In Two Volumes - VOLUME ONE  
Garland Publishing, Inc., New York & London 1987

It's origin is from Bellamy's work "True Religion Delineated, in Two Discourses," in Section V "Showing a Door of Mercy is Opened By Jesus Christ for a Guilty World."

#### **18. Heidelberg Catechism.**

Q37: What do you understand by the word "suffered"?

A37: That all the time He lived on earth, but especially at the end of His life, He bore, in body and soul, **the wrath of God against the sin of the whole human race**;<sup>[1]</sup> in order that by His suffering, as the only atoning sacrifice,<sup>[2]</sup> He might redeem our body and soul from everlasting damnation, and obtain for us the grace of God, righteousness and eternal life.

1. I Peter 2:24; Isa. 53:12
2. I John 2:2; 4:10; Rom. 3:25-26; 5:6; Psa. 22:14-16; Matt. 26:38

Q18: But who now is that Mediator, who in one person is true God and also a true and righteous man?

A18: Our Lord Jesus Christ,<sup>[1]</sup> who is freely given unto us for complete redemption and righteousness.<sup>[2]</sup>

1. Matt. 1:23; I Tim. 3:16; Luke 2:11
2. I Cor. 1:30; Acts 4:12

Q19: From where do you know this?

A19: From the Holy Gospel, which God Himself first revealed in Paradise,<sup>[1]</sup> afterwards proclaimed by the holy Patriarchs [2] and Prophets, and foreshadowed by the sacrifices and other ceremonies of the law,<sup>[3]</sup> and finally fulfilled by His well-beloved Son.<sup>[4]</sup>

1. Gen. 3:15 / 2. Gen. 22:18; 49:10-11; Rom. 1:2; Heb. 1:1; Acts 3:22-24; 10:43 / 3. John 5:46; Heb. 10:7 / 4. Rom. 10:4; Gal. 4:4-5; Heb. 10:1

Q20: Are all men, then, saved by Christ as they have perished in Adam?

A20: No, only those who by true faith are ingrafted into Him and receive all His benefits.<sup>[1]</sup>

1. John 1:12-13; I Cor. 15:22; Psa. 2:12; Rom. 11:20; Heb. 4:2-3; 10:39

19. I have just lately come to interact some with Dr. Alan Clifford of Norwich Reformed Church in the U. K. Dr. Clifford is an avowed Amyrauldian, a scholar of the first magnitude in regards to this debate and one absolutely must interact with his material before simply swallowing the multitude of mythical representations both of Amyrault and his system - especially in this discussion. Dr. Clifford's great willingness to share research and material have been invaluable to me personally. He is author "Atonement and Justification: English Evangelical Theology 1640-1790: An Evaluation" as well as a number of other valuable and insightful works on this topic. His passion to recover a more authentic Calvinism is inspiring and infectious.

His web site is: *nrchurch.axspace.com*

I am deeply indebted to him.